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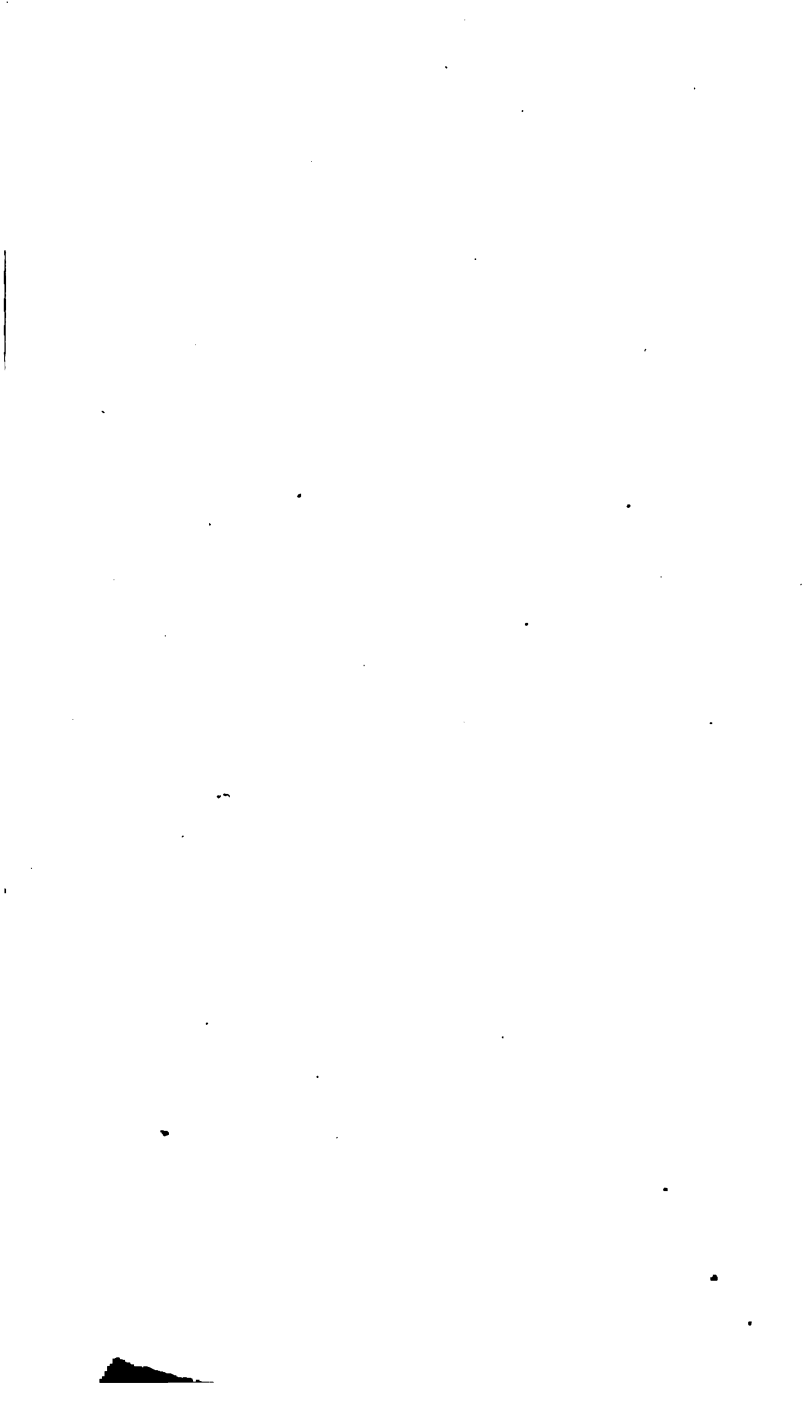
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THE
MORNING STARS;
A TREATISE

(EN PERMANENCE) AS SUGGESTED BY

THE GRAND EXHIBITION
OF THE
WORKS OF INDUSTRY OF ALL NATIONS.

BY
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THE MORNING STARS.

INTRODUCTION.

MAN must be viewed as the rational work of God, and we must all individually look upon ourselves as His workmanship. Created, fallen, created anew in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Sanctified, and redeemed from death, the death that never dies. Called from darkness to light, from the power of Satan unto God. Delivered from the bondage of sin, and made heirs of God, and joint heirs with his Son Jesus Christ.

And we must view all the handy-works

* Eph. ii. 10.

of human industry in connexion with the works of God, to which, under his divine blessing, they are all subordinate, and upon whom they are entirely and wholly dependent.

Let us therefore begin with the providence and works of God, and seek, and extol, in the first place, his kingdom, which ruleth over all.

PART I.

THE WORKS OF GOD IN CONNEXION WITH HIS DIVINE WORKMANSHIP, MAN.

ACCORDING to chronological computation, five thousand eight hundred and fifty five years have elapsed since the first grand epoch of our world. In the beginning when God created it, and the heavens, ere the divine sentence had been pronounced, "Let us make man in our image, after our likeness," there were not wanting those who gave glory to God, as it is beautifully expressed in sacred writ, "When the morning stars sang together, and all the sons of God shouted for joy."*

What a surpassingly illuminated exhibi-

* Job xxxviii. 7.

tion of creative wisdom, power, and goodness was here called into visible existence, out of chaotic darkness! When God said, Let there be light, and in a moment there was light; all in an instant burst upon their view, and the sons of God shouted for joy.

And why should not the sons and daughters of Adam, high and low, rich and poor, one with another, out of every nation under heaven, the living of the present day and in future, whose progenitor was about to be created and richly endowed, rejoice before Him, with them after whose image and likeness they were made; whose peculiar province, privilege, and blessing, it was designed to be, to perform this sacred duty and service, above all other creatures in the world? for whose use the earth was previously designed, and prepared, and provided with all manner of store, and gloriously illuminated.

Thenceforward for a time to come, according to the divine will, this glorious light of the sun to rule the day was continually to shine, no other darkness remaining, except

shadows of opaque bodies in general, and the shadow of the earth in particular, which is a mere shadow of what the former darkness was, which rested upon the entire face of the deep, before the Spirit of God moved upon it, and God said, Let there be light, and there was light.

The portion of infinite space occupied by our solar system, now brilliantly lighted up, arranged, and systematically organized, was previously in chaotic darkness. And since suns are adapted to afford sufficient light and heat, but to their own several planetary systems, of which they are the centres. There exists without doubt, upon the authoritative assertion of the Son of God, who when on earth frequently reiterated the expression, εἰς τὸ σκότος τὸ ἐξώτερον a place of outer darkness, ἐξώτερον, outer, external, or outwardly beyond a glorious place called heaven, where there is no darkness at all, not even the shadow of it, where all is translucent, and spiritual, where there is no need of the sun, where there is no night, "For the glory of God is the light thereof." Or this

place of outer darkness may exist somewhere in the still infinite portion of infinite space, outer, or beyond, or even within the space already spangled with myriads of suns, and planetary systems. What mortal man can possibly tell, what there is, or what there is not, beyond the present scene of things, in the infinite unknown, interminable universe around? If there were no place of outer darkness, in the infinite unknown, the same Almighty, who said, Let there be light, could soon cause darkness to reign in any part of it; and in our own system again, as prophesied, as quickly as we could put an extinguisher over a light, and cause darkness in our dwelling.

We are, moreover, informed in scripture, that a day is coming upon us unawares like a thief in the night, when the disorganization of our world, and solar system, shall in the end take place. When the sun shall be turned into darkness, and the moon into blood, before the terrible day of the Lord come. In which the heavens shall pass away with a great noise, and the elements shall

melt with fervent heat, the earth also, and the works that are therein shall be burnt up.

“That the heavens, and the earth, which are now, by the same word, are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men.”

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation, and godliness? Seeing there can, as once was, and will be, and may be already, a place of outer darkness, into which those who love, and have loved darkness rather than light, because their deeds were evil, will be without redeeming mercy deservedly thrust hereafter. How ought every living soul to take heed lest they fall, and come into this dread condemnation; for if they die in their sins, and come into it, what hope will there ever be of coming out of it? How ought every one to lay hold of the hope set before them, before it be too late, whilst life remains. And how ought all to rejoice, that there is a way mercifully opened for their escape from the murky horrors of this nether pit—

this unseen place of outer darkness. Gifted as mankind were, both in mind and body, with especial reference to light, with organs of sight adapted to it, and with minds capable of divine illumination, to enable them to be, and to become truly children of light—of the glorious light of this world, and of the more transcendently glorious light of heaven, as children of God, and joint heirs with his Son Jesus Christ.

How ought all to rejoice, and thank God for the light, as one of the prime and leading gifts of his good providence, as exhibited to our view in the high heavens, and preparatory to many other good and perfect gifts, which were to follow in due order.

A gift the daily occurrence of which is so essential for all nations, whereby they may see to prosecute their labours, and works of industry. “The sun ariseth, man goeth forth to his work, and to his labour until the evening.”

SECTION I.—SIGHT AND LIGHT.

Next to life and light, another of the most wondrous gifts of God, to his living creatures in general, and to man in particular, in connection with light, is the precious gift of sight. The hearing ear and the seeing eye, the Lord made both of them. He that formed the ear, shall he not hear? He that formed the eye, shall he not see? God saw the light, that it was good. And that his rational creatures might see, he gave them organs to behold it also. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." *

Only consider, and duly contemplate, the truly scientific display in the structure and composition of the organs of vision, as exhibited in the various departments of animated nature. For instance, upon the most minute scale—the eyes of insects; some with prominent cornea, clear, and hard like crystal. Also the eyes of fishes, crustacea, and other

* Eccles. xi. 7.

inhabitants of the mighty waters. Nothing appears to hinder the accomplishment of the divine purposes. To some creatures he has given eyes adapted to a feeble light, as to bats and birds of night, to the nocturnal lepidoptera, and other insects that fly during the shades of evening, and to all wild animals that secrete themselves during the day, and roam abroad during the darkness of the night.

Give glory and thanks to God, not only for the light, but for those organs whereby he has enabled us to behold it, and at the same time to look upon the grand circumfulgent exhibition of his marvellous works, and under a sense of spiritual illumination, to exclaim, in the language of the Psalmist, "Marvellous are thy works, and that my soul knoweth right well."

An organ which, whilst it sees all other things, takes no notice of itself. Consider how precious a jewel is the sight of the eye to man, and that it was esteemed such by God who formed it, is evidenced by the great care taken to fortify and defend the same from

injury by means of the brow, the eye-lid, and eye-lashes, with its power of involuntary and instantaneous nictitation, so rapid that the expression, in the twinkling of an eye, came to be used to denote the utmost rapidity. Devoid of this organ, or of sight, the light would be of no avail : it would be turned into darkness. Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness ? *


The gift of sight alone, precious though it be, without some other gift equally important, and more spiritually enlightening, would have proved of little further use to mankind than it has proved to the animal or irrational creation, which still remains, as at the first, in the darkness of gross ignorance, although the light hath shone around them, and they possess the organ of vision, equal to, if not superior in many respects to that of man.

Still (like too many calling themselves rational) they regard not the works of the Lord, nor consider the operation of his

* Ps. lxxxviii. 12.

hands ; they are devoid of the gift of speech, and of knowledge, and understanding, and of those mental qualifications requisite, and intended to enable mankind to render unto God that made them, the praise due unto his holy name, which is, as intended it should be, the proper and blessed duty, prerogative, privilege, and highest honour, of a spiritual understanding, to render spiritually here below. Which if any neglect to do, in spirit and in truth, they will be little better, if not worse, than the beasts that perish.

Beside offering up our humble thanks to the Almighty for those precious gifts, the sight of our natural eyes, and the glorious natural light of the sun, material as it has been philosophically considered, (though it is difficult to suppose it can be so, seeing it passes so readily through so dense a medium as glass, which is a non-conductor of electricity,) whereby we are enabled to behold the works of creative wisdom, and to improve that further ennobling mental gift of our understandings, by observing, contemplating, and studying the same, as well as



the comparatively humble works of man, we have also to offer up our heartfelt thanks to God for another species of light and enlightenment, of a truly supernatural, immaterial, divine, and spiritual nature,—a light that lighteneth every man, that cometh into the world, and dispels the darkness of sin and ignorance from the benighted soul,—a pure, celestial, and divine light, as the influence of the Holy Spirit within, that cannot be otherwise discerned than spiritually, like spiritual things,—things which the natural man, by means of the natural material light of the sun, and his natural material eyes, cannot discern, perceive, know, or understand, “For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”* No man hath seen God at any time. In man’s present state he hath not been endued with sufficient faculties of perception like those of angels and ministering spirits, who behold Him.

* 1 Cor. ii. 14.

Our Creator has marvellously furnished, inwardly and bodily, some species of insectile creatures, with material phosphorescent illumination, serving as “a light to their feet, and a lantern to their path,” as the glow-worm (*Lampyrus noctiluca*), the fire-fly (*Elator noctiluca*), the lantern-fly (*Fulgora lanternaria*), and the candle-fly (*Fulgora candelaria*.) Who also maketh his angels spirits, and his ministers a flame of fire. Who covereth with a light as with a garment. What a glorious covering,—light without, and a divine and spiritual light within! And can He not clothe and enlighten you both outwardly, as to your bodies, and inwardly, as to your souls, O ye of little faith?

SECTION. II.—DARKNESS.

Human philosophy has somewhat practically investigated the nature, and properties of light, in the useful science of optics: but

who has endeavoured to explain the nature and properties of its negative and constant opponent, darkness, beyond the mere assertion that it denotes the absence of light? An opponent, though apparently chased away to a distance, by the immediate presence of light, is still around, oppressing the light on every side, like the powers of darkness, and sin, and the shadow of death ever watching around, and oppressing mortals on this side the grave, as if striving to regain its former dark ascendancy, ever lurking on the confines, and in every hole and corner, under cover of every opaque body, or substance, ever ready to assert its instant dominion, and to pass in, wherever the light passes out.

If we walk forth in the broad light of the sun, darkness accompanies us on one side, and follows our every movement like a tall spectre, keeping our bodies between it and the light of the sun, as sin shuns the light. So it is visibly present, though the sun shines wherever the shadows fall.

Darkness appears to be an inherent property of space, which is naturally tenebrious ;

a state to which any portion of space, immediately reverts, instantly the light is withdrawn from it.

For example, in a small way, if we accidentally or otherwise extinguish the light in our study, we are instantly enveloped in total darkness: our eyes become of no use to us, and we begin to resort to the sense of feeling, with our hands spread forward, groping our way, and advancing our feet with the utmost caution.

Mid natural darkness in totality, light appears in radiant orbs or suns.

In the midst of chaotic darkness, light appears in the form of a luminous nucleus or centre, its beams, as far as their influence extend around, form the radii of a luminous circle, and the shadows of darkness intercepting the gradually fading points of the radii, or beams, close in upon them, and form the dark circumference, or greater portion of non-illuminated space around. Considering the inestimable value of these gifts of light divine to mankind, as leading principles, and requisites for the present order of things,—how

ought all to adore, and praise the Divine Father of lights, who still continues to uphold the same in the firmament of the heavens, whereby his glory is declared, and his handy works displayed to our view : and especially in our solar system, once so dark. Who made for it, great lights, the greater light to rule the day, and the lesser, or reflected light of the moon, to rule the night ; to be the lights of this world, and the light of our eyes, those windows of our soul, through which it looks, from its earthly house of this tabernacle, upon the marvellous works of its Almighty Creator. The gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

The works of God indeed are marvellous, both in our eyes and in our understanding, from the least to the greatest, in every department of nature, and providence ; as well in the animate, as in the inanimate, and especially in the department of living creatures, that move, wherein there is life.

SECTION III.—DIFFERENCE BETWEEN THE WORKS OF GOD, AND THOSE OF MEN.

These works of God are living works, how unlike the works of men's hands, which are all dead works ! The Almighty can animate whatever he pleases by his word, even the dust of the earth. Dust thou art, and unto dust thou shalt return. And He can say, come again, ye children of men, and reanimate after the body has returned to the dust as it was. But man so far from being able to animate any thing, first destroys the vital principle, wherever it has been bestowed, in every thing he uses, or operates upon: whether they be vegetable, or animal: and were it not for the imperious law of nature, implanted by the Creator in living creatures, in addition to that of life ; whereby they are commanded to increase, and multiply ; how soon would all become extinct : considering the shortness of their lives, even if they were not devoured. The same may be observed respecting vegetable produce, devoid of the

principle of dissemination, and reproduction implanted in addition to that of vegetable life, which in many cases is short indeed, lasting but one season, how soon would all be worn out, and disappear, like the dead works of man !

Were it not for the power of reproduction in all things used as food, especially that of the vegetable kingdom to begin with, as constituting the food of the lower animals, destined as they were to become the prey or food of other orders ; how soon would all the eaters in this system of eating, from the lowest to the highest, be without a supply of food, and thence become extinct.

“ From nature’s chain whatever link you strike,
Tenth or ten thousandth, breaks the chain alike.”

Break the staff of life, or the vegetable bread of the inferior orders, and the supply for all the superior would soon come to be scarce. Even the entire vegetable kingdom may be said to require a supply of food, or manure, consisting of the dung of all animals, whereby the earth is rendered more

fertile, plants derive more nourishment from it, and grow and flourish more luxuriantly, affording a more abundant supply of this the first necessary of animal life. The vegetable creation being the first in order, that was created to that end. In addition to animal manure, the vegetable kingdom is also replenished by all dead and decayed substances, whether belonging to its own department, or to that of animals; so that it receives back, in a constant cycle of returns, whatever it may have previously lost: and hence an abundant supply of food for the useful creatures is periodically returned and perpetuated. What are all the lifeless, perishable works of man, from the least to the greatest, compared with all the living and moving, and even the inanimate works of God? But as insignificant as the works of emmets, or the fabricated works of mason and carpenter bees, and the paper and wax-works of other bees and wasps, and the textile works of insect spinners, and weavers, as caddis and silk-worms, caterpillars and spiders, are compared to those of man?

Were these marvellous works of providence anything like the dead works of men, devoid of the principle of life, or living reproduction, they would, like the latter, be continually wearing out, or becoming extinct, and a new supply would have to be made, by the constant repetition of the original work of creation, as at the beginning of the world.

But not so the works of Him who made us. After having created the world, the place of our habitation, and furnished it with every requisite, first for our food and clothing, which being derived from vegetable and animal productions, these were prevented from becoming extinct, by the divine ordinance of propagation in plants, and of reproduction of their kind by living creatures, created male and female, reproduced from the smallest atoms and germs; implanted, growing and increasing, and continually coming up, in their progenitors' stead, in regular succession, from one generation to another. The fecundity of each species, as well as the length of their lives.

and times, having been all predetermined and settled, from the least to the greatest ; the smaller animalcula being rendered the shortest lived, as well as the most prolific.

These, and every other law implanted by an all-wise Providence, unlike the laws of man, are so perfect that they require no alteration or amendment. They come into operation so naturally, so persuasively, congenially, and irresistibly, that all the living creatures, both males and females, in their appointed breeding seasons, appear to yield implicit obedience, lovingly, cheerfully, and universally, with the most chaste, perfect, legitimate, and complete subjection to them.

With some exceptional cases, those of mankind, who do not appear to be in such complete subjection to the Divine ordinance ; owing to a bit of liberty, of limited individual range, called self-will, which has been accorded to them by their Creator and divine Lawgiver.

This little bit of self-will in the carnal mind, which the apostle asserts "is enmity against God, for it is not subject to the law of

God, neither indeed can be," has often presumed to set itself up in direct opposition to the divine laws, even of nature; and thus has commenced from time to time a puny war of insubordination, rebellion, obstinacy, and non-subjection to the imperious mandates of nature's implanted laws and of nature's God, —ruinous to the rebel's domestic happiness, and posterity. Thus sin had its origin by Eve's disobedient exercise of liberty, or self-will, in eating the forbidden fruit. By the possession of self-will man was rendered accountable for his volitions, and consequently for his actions, settled and determined as the latter are, by the self-will of the mind. Besides the sin of non-subjection to the divine ordinance is often heightened by other more odious and baneful sins, as a haughty and proud spirit, family pride, and love of worldly distinction, and in disregard of the divine blessing to Adam and Eve, and to Noah and his family. If mankind rebel against implanted laws, how much more against those which are not implanted, even the divine precepts!

All the handy-works of man, being of a dead nature, are continually dilapidating, and rapidly wearing out, of whatever description they may be, and of whatever materials; and require to be frequently replaced with new, by the incessant repetition of the same laborious system of manual labour and toil, in every department, from the anvil to the loom. Thus keeping up a constant supply of employment, which is a good thing, evidently designed and ordained by Him who made us.

St. Pierre, in his studies of nature, observes, "Men complain of the necessity of labouring, but unless they laboured, how could they pass their time? The reputed happy of the age, those who have nothing to do, are at a loss how to employ it. Labour therefore is a benefit."

Work seems to be a prior necessity to that of eating, as the meal must be prepared by some one. St. Paul saith, "This we commanded, That if any would not work, neither should he eat."*

* 2 Thess. iii. 10.


“In the sweat of thy face shalt thou eat bread.”

This any one in circumstances similar to those of Adam, who had a whole world to himself, with no other fellow creature to assist him, but his loving helpmate, would feel himself obligated to do, to labour for his bread.

SECTION IV.—MAN A SOCIAL BEING.

Man was evidently intended for a domestic and social being, since it is impossible for him, in his original necessitous fallen state, to live in any degree of comfort, without some mutual help. He has so many necessities to be supplied, which he constantly and daily stands in need of; so many things besides food, beyond what the animals require,—the latter having no need of further clothing, of house or furniture, of the use of fire, of cooking and preparing food and drinks, of utensils, of implements and tools, or of weapons of offence or defence; many

being armed by nature with formidable defencibles, some with sharp teeth, tusks, and claws, others with strong horns and antlers, and hard horny hoofs, as horses, striking with all four feet, as well as using their teeth. Other creatures are armed with sharp spines, as porcupines and hedgehogs. Smaller creatures are armed with formidable forceps, stings, and poisonous venom: and even some plants are armed spinosely and venomously, as the stinging nettles, evidently so for the protection of the many beautiful tribes of harmless day-flying Lepidoptera, which are bred upon them. Their larvæ also in several instances presenting a formidable aspect, being covered with spines. Creatures being all dumb, and having no ideas to communicate, have no need like man of language, converse, books, arts, or sciences. Obedient only to the calls of the belly, they may well be able to live independantly of each other, without mutual help even when associated sometimes in flocks; every one individually, and even the young, as soon as able, being left to strive



for themselves, without any other to help, care for, or wait upon them, as was the case in infancy—not even in sickness, or in case of being disabled ; when if they are no longer able to get their own living, they must pine in solitude and die, or fall an easy prey to their enemies. Your heavenly Father knoweth that ye have need of many of these things, as it is evident he intended should be the case, in order that all might feel the necessity of applying their compensating faculties, both of mind and body, and learn and know their entire dependance upon Him, who clothes the lilies of the field, and crowneth the year with his fulness.

Under the present system of organized beings, the preservation of the animal creation appears to be in a great measure dependent upon the preservation of the vegetable kingdom.

SECTION V.—KINGDOM OF GOD.

Under all circumstances the kingdom of

God and his righteousness is always to be considered, as it is, of primary importance, as the Son of God himself taught us ; to be sought in the first place by mankind, above all earthly considerations, as a kingdom before all, above all, and over all other kingdoms. By whose unerring and immutable laws, the whole vegetable and animal kingdoms, in every system and department, are governed, upheld, reproduced, and preserved.

Next to that of life, which entirely depends in the first place upon the favour and blessing of Him who gave it, and who alone can, and hath bountifully supplied all things needful for its comfort and preservation, a supply of air, of water, and food, and raiment, as the first leading necessities of mortal existence, appear to have been rendered purposely needful to mankind, who cannot live like the angels, without eating, and drinking, and working,—and hence the

SECTION VI.—NECESSITY FOR HUMAN INDUSTRY.

Your heavenly Father knoweth that ye

have need of all these things, as of raiment, and shelter, and other comforts, more or less, according to climate. He knew these things beforehand, and in his wisdom evidently designed, and intended to lay a little pressing necessity upon mankind to labour, having previously endowed them with mental qualifications, and inventive powers; capable of indefinite improvement under divine teaching in the fear of the Lord, which is the beginning of all knowledge, and of a good understanding; as ample compensation for their lack of clothing, and alleged defect of bodily endurance, hardness, and physical powers, to enable them, by the helps which he has given them, to remedy those alleged defects, by the diligent improvement, and application of their talents, and skill, to overcome apparent difficulties, and to ameliorate their condition, by labouring for the meat that perisheth; but not by any means to the neglect of that meat which endureth unto eternal life.

Six days shalt thou labour, and do all that thou hast to do, is the divine injunction to labour, in addition to the pressing necessity

which was laid upon all mankind without exception, for an all-wise purpose, to call forth youthful activity, to stimulate industry, to afford a motive and strong inducement for the healthful exercise of the faculties, and energies of both mind and body, which otherwise might have remained stagnant, and settled down into complete indolence. This would probably be the case generally, were the wants and necessities of all supplied, without any occasion for exertion on their part: like many who are by fortune thus circumstanced; who by leading too easy, and inactive a life, soon become incapable of either bodily or mental exertion; with whom all occasion for industry has ceased. We see instances of this, in the case of those who engaged in early life, as of necessity in any trade, or business. The grand object, and stimulus of their exertions, and persevering industry, being to realize a fortune: that desire being successfully accomplished, the further necessity for labour ceases. They retire from business, shut up shop, and their hands, once so industrious, strike work, they

pass the remainder of their days, both mentally and bodily, in a state of luxurious inactivity, and ease.

Somewhat analogous to the above, may be observed in the animal creation.

What a striking difference there is between creatures that are domesticated, and those that are in a wild state, with respect to briskness of manner, activity, and energy! The former appear, sluggish, heavy and dull. The sluggishness of tame animals, proceeds from their exemption from any necessity to exercise care, or watchfulness for their safety, and consequently from the necessity of strenuously exerting their powers of speed in flight, which otherwise they might often be compelled to do, were they in a wild state.

Although the food of cattle, horses, sheep, deer, and other graminivorous creatures, lies ready prepared, beneath their feet, still they are not exempted from the necessity of using industry, and diligence, at least with their mouths, in grazing, and nibbling as sheep and deer all day long, to find a belly

full ; especially in cases, where the herbage may be short, and scanty. The irrational creation being, by a bountiful Creator, provided with both summer and winter clothing, are exempted (with some few insectile exceptions) from all care and concern on that point ; and having little need of shelter, are exempted at least from two grand necessities incident to mankind, occupying so much of the latter's time, attention, and industry to provide, and furnish. Still without these, sufficient necessity remains, to excite the unceasing perseverance, and industry of irrational creatures. The different species of domestic fowls, as ducks, geese, and poultry, having generally lost the power of using their wings with effect ; whilst wild fowl, and other birds appear all life and activity, being incessantly employed, although the same is provided for them, in searching for their food, or in pursuit of their prey ; concealed as the latter is, and has been no doubt with design, to call forth their activity and diligence, in the search after it, sufficient to occupy their

time, and to afford them constant employment, as well as exercise and pleasure. The prey of insectivorous birds is, like themselves, both wary, and active in evading, or escaping pursuit, and in seeking concealment. Some caterpillars, by nature, are so artfully, and skilfully disguised, as to elude observation, and detection, from their very strong resemblance to the stems, and buds of the plants, they severally inhabit; while some insects appear to be rendered sacred, as if tabooed, especially the generality of butterflies, when displaying their beautiful colours to the bright beams of the sun, and flitting from flower to flower, without being noticed, or ever molested, by any of the insectivorous birds; the spotted fly-catcher excepted, to whose palate a common white cabbage butterfly, occasionally affords a treat.

But it must not be forgotten, that there is another circumstance, which has a tendency to render wild creatures more alert than tame ones, and that is, because the former have many formidable enemies,

against whose attacks, they have to be constantly on their guard, and on the look out. But this is part of the system, whereby the food of all, though plentifully provided, has not been rendered too easy of access, so as to give no trouble in the search, or pursuit of the same. All creatures are as fond of hunting after their food, as man can well be after his.

Upon the whole, this system respecting food, has always appeared to me exceedingly judicious, for obvious reasons. A system, which is partially carried out with reference to the food of mankind not being attainable, without some labour, care, and industry, and which might be carried further with good effect, in other matters beside food; and for this reason, because people seldom appreciate those things, they can have without trouble, for little or nothing, so much as they would, if the same things were not quite so cheap, or easy to be had. For instance, when fish of any kind becomes over plentiful, and cheap, or any kind of fruit, how soon the demand ceases, and they

become a drug upon the market, but if scarce, eagerly sought, and inquired after. So in other articles of consumption.

Were the China weed to become as cheap and as plentiful as dried fallen leaves in autumn, or were that poisonous weed tobacco, to become as cheap and plentiful as common deck-leaves, of which abundance of so-called Havannah cigars are partially manufactured and sold, how soon would those articles cease to be fashionable. The same may be observed of every thing, however good, that is over-done, even instruction. How soon does a class, or an audience become listless, after having had their ears over-much charged, by an interminably long lesson, or dry lecture! How soon does a child, or even a lap-dog become squeamish, from being pampered, and over-fed!

The same applies even to fashionable delights. For instance, when fine music and singing condescend to itinerate incessantly, like begging, from village to village, and from house to house, so as to become

tiresome, and too much of it; instead of being sought, and handsomely paid for, it passes almost unheeded, and scantily remunerated; for however pleasing to the ear, we cannot live upon sweet music, as the fabled, famishing hawk, said to the nightingale.

With reference to the food of animals, and other creatures, this system of hiding and seeking, in order to stimulate their activity, and industry, appears upon further consideration to be applicable to the perfect, or adult state, and not to the period of helpless infancy; a period which has been wonderfully and remarkably præ-provided for, in a surprising variety of ways, all indicative of Divine foresight, of infinite wisdom, power and goodness, as exercised, not only for the creatures, but also for the children of humankind during their period of helpless infancy.

SECTION VII.—PRÆ-PROVISION FOR THE INFANTILE.

What is mother's milk, but a remarkable instance of Divine goodness, and foresight, in præ-providing? What are the maternal teats, but another instance of Divine præ-preparation for the milk when it comes, made ready long before? And what is the method of suction, but another instance of Divine prescience, that the infant was to be born toothless, and incapable of masticating food?

This mammalian system of præ-provision for the infant young, common as it is, but not the less wonderful, when considered, as an instance of Divine forethought, has been extensively, and systematically applied, like an unerring principle, or law of providence, when once adopted, applicable to so large a class, varying according to circumstances, and adapted to that large department of the animal creation, the Mammalia.

But these industrial, and parental exer-

most insects, coming nearest in affinity to the vegetable kingdom, making their appearance about the same time with the leaves of plants, trees, and shrubs, find a bountiful supply of tender food, made ready for them, as soon as they are hatched; of course they fall to work, and increasing rapidly in size, afford at the same time, (for their ranks require to be thinned,) an early and plentiful supply of food to the parent birds, for their young—most birds, the Accipitres and Columbidae excepted, being at that season of the year more or less insectivorous. Even the common house-sparrow feeds its young during the first stages of infancy, chiefly with small green caterpillars, till such time as the young are able to digest stronger food.

Those interesting creatures, the summer birds of passage, at this delightful season, find this their chief food ready for them, on their annual arrival, or return from African emigration.

SECTION VIII.—EMIGRATION.

Those lively creatures, the birds of passage, afford an example to mankind, crowded as the latter are together, in over-populous districts; now that such extraordinary means of rapid and commodious conveyance to distant climes; where vast tracks of fertile land remain in its primitive, unreclaimed state, neglected and unreplenished, are provided, beyond what was ever accorded to the ancients. We just note the birds of passage, gifted as these creatures have been, no doubt intentionally, with great power of sustaining flight, and in consequence of that power, intentionally impelled to apply the same by that great stimulant to action, dire necessity; that is, to enforce emigration, which seems to be made incumbent upon them, as their only available resource; for whom starve or emigrate is the law, when their supply of food and needful warmth begin to fail, on the approach of winter, in either the northern or southern hemispheres. With

this law of emigration, we see they cheerfully and annually comply; as if led by some guiding instinct, alternating backward and forward, crossing and re-crossing the equinoctial line, according as winter reigned in the temperate zones of either hemisphere, of which they are natives. They are truly cosmopolitans.

An all-wise and bountiful Providence has not caused the wonderful modern facilities of transit by steam to be invented, at the present advanced period of the world, for no purpose; and one purpose appears to be, as given at the creation, to replenish the earth, and subdue it; and the ultimate end, "Be ye saved, all ye ends of the earth," towards which happy consummation hath He opened up the highway of the nations.

Facilities so excellently adapted to the present circumstances of the world, without which, as in times past, before the invention of steamers and locomotives, it would have been difficult to have got together in so short a time from foreign parts, the works of industry of all nations, as collected and ex-

hibited in the grand Crystal Palace. And as to the speedy arrival of the vast concourse of visitors and spectators, both native and foreign; the same facilities of expeditious voyaging, and travel by rail, are highly appreciable, and convenient to that concentration in the metropolis—an event which, under former modes of transit scarcely thirty years ago, it would have been futile to have attempted, much less achieved. Truly his way is in the sea, and his paths in the great waters, and his footsteps are not known. If an overruling Providence has thus prepared the way, and taught mankind in a manner to fly without fatigue, upon the wings of the wind and elements, why should human beings in distressed circumstances be less wise than the birds of the air? when at the same time there are extraordinary means and facilities, equal to, if not surpassing in convenience, those possessed by the birds of passage, to get off to regions of plenty, where abundance of room to increase and multiply, and replenish the earth, invites.

But there is nothing impossible with God, as we shall, if we have not already seen. He has many ways of preserving his creatures. Though emigration to, and immigration in large continents, as it is still going on in the far west, appear to be two of the natural resources appointed by Providence for the spread of mankind ; still He is able to open up means whereby a dense population, crowded together like a new swarm of bees just hived, may, by the exercise of industry and skill in every department of the useful arts, find the means of subsistence. The result we see in the mechanical wonders of the present day ; the results of help-hands, for I have no lands, that whilst the industrious and skilful artizans are busily employed at home, vast numbers equally enterprising, and more adventurous, as if "*indociles pauperiem pati*," voyage forth in merchant vessels over the mighty ocean, to all parts of the world ; carrying out exports, and bringing home imports in exchange, like bees sallying forth over the flowery meads, and returning laden with sweets to the hive.

"*Fervet opus, redolentque thymo fragrantia mella.*"

When straitened for room, the young swarms of bees quit the hive, their native home, and seek new settlements. And the industrious ants found new colonies. "Go to the ant, thou sluggard; consider her ways, and be wise." Bees, and other industrious workers, as ants, survive the winter, partly in a state of dormancy,—another wonderful method whereby creatures not being furnished with the requisite powers for emigration when their food fails in the winter, are preserved, in which state the reptilia, as snakes, vipers, lizards, amphibia, and other species, also some species of Mammalia, as bats, remain; also dormice and hedgehogs, the two latter forming for themselves warm hybernaculums, in which they comfortably sleep through the severity of winter.

And how many other creatures are there in the state of chrysalis thus provided for! Truly the ways and means of Providence for employment, provision, preservation, and salvation are many and wonderful! "The works of the Lord are great, sought out of all them that have pleasure therein." *

* Ps. iii. 2.

SECTION IX.—NECESSITY FOR SAFETY.

The first article of necessity with the wild creatures, before food, is to consult for their safety. Birds look out to see if any danger is at hand before they dare venture to descend to their food, and then they look around every time they dare venture to peck a morsel.

Other wild creatures also are careful to reconnoitre, proceeding with timid caution ere they venture far out from their haunts in pursuit of their prey or in search of food.

With mankind the same might be the case, were they in similar circumstances, surrounded by many implacable and ferocious enemies. Sentinels would have to be posted, and pickets sent out, and reconnoitering parties, before the rest dare venture to their labours from their strongholds ; every dwelling of any pretension, as in feudal times, would have to be fortified ; surrounded by a rampart and moat, with draw-bridges and watch-towers, as a guard against any sudden

surprise, or assault. Always ready armed to the teeth ; leading an unquiet and miserable life, surrounded on all sides by dangers and terrors, like that of the mutually hostile tribes of American savages, mutually pursuing or being pursued to the death,—muffling their feet in mocassins, lest the sound of their footsteps or the marks of the same, should betray their movements to their watchful enemies, going softly all their days, like beasts of prey upon their velvet paws, preserving an awful silence amid the gloomy solitudes of boundless forests, listening to every sound, and disturbed by every leaflet that moves. What improvement in anything could be expected under so awful a system ? What of civilization, and the arts of peaceful industry, which require a sure dwelling-place, security, and peace ?

Those creatures that have made their peace with man are relieved for the term of their very short-cut lives, from those constant fears for their immediate safety. They find themselves for the time present at least secured against being worried by beasts and birds of

prey: under the protection of man everything they stand in need of being supplied to them by his watchful but interested care.

Next to life, bread is said to be the first article of necessity with mankind; but that is not the first necessity—there is another essential more necessary than daily bread, and all other needful supplies; and that is to consult their well-being and safety by securing the love and favour of God, above every other consideration. “Séek ye first the kingdom of God, and his righteousness.” That is the first necessity, and then all those things your heavenly Father knoweth that ye stand in need of, as food, raiment, and shelter, will be added unto you. Then will he give us his blessing, and show us his salvation;—then will he provide for us, and feed, and clothe, and comfort, and put joy and gladness in our hearts;—then will he bless the labour of our hands, and vouchsafe to us his almighty protection, without which we could not possibly be safe in any place or at any time. The kingdom of God was established before all others,—before the earth

was created, before the vegetable and the animal kingdoms, and the kingdoms of this world. His kingdom ruleth over all, and in you all. "Let the nations rejoice, and the multitude of the isles be glad thereof, as may all happily hereafter, saying, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him. For the marriage of the Lamb is come," &c.*

Who reigneth in universal beneficence, who hath created and redeemed all his subjects. It is he that hath made us, and not we ourselves. It is he who hath given to all both temporal and spiritual blessings. The spirits of all are his, and he gave them. And for all these his gratuitous and unnumbered favours and continual mercies, what does he receive from each and all his subjects whom he has created in this world? What does he exact from or levy upon them of tribute, of revenue? As though,

* Rev. xix. 6.

like the powers that be among the nations, he needed anything! Seeing he giveth to all, life, and breath, and all things, "And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, though he be not far from every one of us: for in him we live, and move, and have our being." *

SECTION X.—MATER ARTIUM.

With the gradually increasing real or artificial wants, desires, and necessities of the more civilized nations, in proportion to their means of gratifying the same: useful arts, sciences, inventions, and public works, have generally kept pace, establishing the truth of that memorable maxim, "Necessitas mater artium." Where no immediate necessity was felt, or from means being deficient,

* Acts xvii. 26—28.

there these things made but little progress; as we see in primitive times, when people led a pastoral, or wandering life. At such times their wants were few, and however great might have been their desires, they were necessarily circumscribed for want of means. Whatever they required for their own immediate use they were necessitated to manufacture for themselves of the rudest and most portable kind of material at hand, as of wood, wicker-work, and skins. Flocks and herds their chief dependance; leading a sort of gipsy or savage life. Tents were their dwellings, devoid of comfort. The mode of grinding or bruising their corn, if they had any, was most primitive, the labour generally performed by women,—“Two women shall be grinding at the mill.” The method of baking their bread was the same. Sarah, Abram’s wife, baked cakes upon the hearth. Thus solitary emigrants, at the present day to the far wildernesses, amid the solitude of woods, cut off from intercourse, are necessitated to revert to the primitive mode of living, and to become in a great

measure their own architects and Jacks-of-all-trades.

Not a hundred years since, this country was in a state nearly as primitive ; many now living can remember the time when every parish had its handycraftsmen, its weavers of hempen and woollen cloth in the rough, for the use of the plain primitive farmers and their households, when every housewife and her female domestics, in the afternoon, when their several needful labours in the dairy and kitchen were completed, plied their merry-go-round spinning-wheels till the evening avocations of milking the cows and preparing for the morrow required their attention.

But these good old-fashioned customs, and plain homespun, home-made things, have nearly all disappeared since the present great emporiums of trade and manufactures came into operation a few years back. For want of good roads, and other inland communications, little progress could be made at first in either agriculture or manufactures. The markets for agricultural produce being con-

fined by the same want to its immediate district. Scarce a century has elapsed since sacks of corn were conveyed to the nearest town on the backs of horses, and in some districts west, till recently, pitched in the market-hall, as is the custom in France, and retailed out to the inhabitants by the peck and bushel. Millers were mostly gristers, and had not yet learned to purchase large quantities of corn by sample.

In consequence of the rapid improvements within the last thirty years in the art of rail-road constructing, making and improving common roads, the generality of the public may now be said to progress over land more upon wheels than upon legs and ten toes. Commodious and convenient conveyances having so increased in numbers and cheapness, that the means of riding in close and handsome carriages on the great thoroughfares, about town and elsewhere, is now provided for all (omnibus) without distinction.

As little advancement in anything could be expected from pastoral life, so little could

chase. Our manufactures were few, and those but indifferent: the number of English merchants very small, and of ships likewise."

In 1421, that is 430 years back, the revenue of England was £55,754, being about as many thousands in 1421 as the revenue of the United Kingdom in 1850 was millions.

SECTION XI.—FOURTH NECESSITY,— EDUCATION.

Every child born into the world has to begin, from total ignorance, the acquisition of the first rudiments of learning and knowledge; and that without much delay, if they are to learn a variety of languages, ancient and modern, to lay in a large store of general information upon all subjects and sciences. For the study of literature every youthful mind must commence with the alphabet; and for the science of calculation, geometry, &c., (to which there is no royal

road,) with simple numerals, lines, and figures. The work must be perseveringly gone through, and every step of the whole course ran, in order to come up with much more to outstrip those mathematicians, authors, and scholars, who have preceded and carried on, as far as they had time, and opportunity, and ability, to a certain point, the various sciences, and left to future authors and students to carry forward the subjects beyond the point at which their predecessors left off. This will be no easy task for succeeding generations, although greatly facilitated, as it has been, by the introduction of the art of printing, in 1471, when it was first introduced to this country by William Caxton. Since that period books on all subjects have multiplied to such a degree as to become too ponderous even for a royal library, much more for a private one, and the perusal of any one mind, or student, supposing every person had their whole time to spare for that purpose, and also the means to purchase books to put upon their own shelves, or of obtaining gratuitous access to the immense

array of tomes, which swell the catalogue of general literature and science, verifying the assertion of Scripture: "That the world itself could not contain the books that should be written." Every printed volume, in the first instance, having been in manuscript.

During the early stages of childhood, the necessity for education, considered the fourth necessity, is not felt, or desired by the infant mind: it seems averse to it; and were it not, that the parents thought for them, and partially deprived them of the liberty to do so, and where able, either taught them themselves, or sent them to school, the little ones would all be contented and happy to be permitted to pass the entire of that period of life, which is useless for any other purpose than instruction, in idle play, and childish pastimes.

One reason for the existence of so much ignorance, is because poor and ignorant parents will indulge their children, and permit them to waste their youthful time, even in cases where gratuitous instruction is provided, as on the sabbath, and all but

gratuitous during the week. Thus negligent, and indifferent, are too many of the poor and ignorant, in seeking to dispel the darkness of ignorance and its dangers from the minds of their children, as they are equally so in seeking to dispel the same, and the darkness, and danger of sinfulness, from their own wilfully benighted souls. In some states of society, as that of savage life, and that of primitive times, before the art of printing was known, the necessity for education was so little felt, that it was almost entirely dispensed with. Scarcely a century ago, the greater part of the yeomanry of this kingdom signed their names with a cross.

A modicum of learning, till lately, was considered sufficient in many instances, especially for the lower and middle class, who have to obtain their living by trade, business, or the labour of their hands. And even in the higher walks of society, a few refined and fashionable accomplishments, as modern indispensables, such as music, singing, dancing, French, Italian, and the art of delineating, with reading, writing, grammar, geo-

graphy, history, and a little arithmetic, constitute what is considered a sufficient and finished education for the modern female mind: sufficient for the purpose of moving in fashionable society, which is the object sought; where personal charms, and other attractions, are considered of great worldly importance, and require to be heightened and set off by fine dress, by elegant and refined accomplishments, agreeable manners, and polite address.

No other creature in the world, none of the brute creation, (to which man without secular or religious education assimilates,) feel any necessity for education. None but the children of men, in the proper sense of the word, require it.

Education ought to go hand in hand with the advance of knowledge, science, and civilization, in the world, and to become more needful and indispensable as knowledge is increased, and books in which the same is treasured up, recorded, and preserved from oblivion, are multiplied. Contemplating the immense mass of books, we might be led to

imagine that the present and future generations might be spared, at least for a time to come, the trouble of exercising original thought; that the valuable and useful knowledge and information stored up in libraries had arrived at the "ne plus ultra," so as to render further investigation, and the multiplication of authors and books on any subject, unnecessary. But the world progresses in advance of authorship, and even those voluminous compilations, encyclopædias; and though many subjects, as classics, and mathematics, both geometrical and analytical, may long since, as being for practical purposes incapable of being carried much further, have come to a nominal stand. Yet the world has not. Besides, it must be considered that ancient or modern authors, (who will soon become ancient and obsolete,) could only dilate upon things known, heard, or read of in their time, and hence as arts, sciences, inventions, and knowledge in general advances, new authors and new works are continually required, to record and spread the knowledge of the same to other minds

by publication ; and hence also has arisen the necessity for newspapers, to gratify the mental thirst of the educated classes for information and intelligence, weekly and daily, as to what is going on in the world.

Authors of antiquity had not known, or heard of, that quarter of the world America, and therefore could not write about it. They had not heard of thousands of things, known in the present day, as steam-engines, steamships, rail-roads worked by atmospheric pressure, and by locomotive steam-engines, propelling immensely long trains of carriages filled with hundreds of passengers, at the fearful speed of fifty miles per hour. Nor of electric telegraphs ; balloons, oxygen and hydrogen and other gasses, gasworks, and gaslights, and other chemical and electrical discoveries, and therefore could not have mentioned, or recorded such things, in their writings. They had not heard of things, which since their time have made a great noise in the world, sufficient to have frightened the learned authors of the *Iliad* and the *Æneid* out of their propriety. As the report of gun-

powder, artillery, fowling-pieces, muskets, carbines, congreve-rockets, and bomb-shells, hundred gun line of battle ships, steam frigates, and fortresses, those of Malta, and Gibraltar in the Mediterranean sea. Nor of sapping, mining, tunnelling, gun-cotton, blasting, or blowing up rocks and ramparts, and powder magazines, with a tremendous explosion.

Had these things been invented in the palmy times of idolatrous heathenism, the priests would not have failed to have given out, that Jupiter with his thunderbolts, was come down against his and their enemies with a vengeance sufficient to have terrified mankind and the nations of antiquity out of their wits ; and to have prolonged the establishment of Jupiter's idolatry, had it not been broken up as it was, previous to the invention of these terrible things. But these ancients did know something about bows and arrows, spears and javelins, shields and bucklers, swords and helmets, catapults and battering-rams, brutal exhibitions, feats, broils, and battles, and therefore they di-

lated and wrote finely, about such things, both in prose and verse, also about their warlike heroes, and demigods, plurality of gods and goddesses, nymphs, fauns, and satyrs, and their whole mythology, with every thing, that was vain, carnal, and sensual, as staple and highly picturesque commodities for their famous poets.

Moreover these ancient authors exhibited a very confined knowledge of many things, particularly that of the surface or geography of the globe, and its cosmography, its natural philosophy and history, geological structure, form and stratification. Their knowledge of astronomy was imperfect and erroneous, as to the motion of the earth, and planetary bodies. What would they have thought, had they been told, that all the fixed stars which they conceived to be at no great distance from the earth, and to have been designed for its use and ornament, were suns immensely distant, and centres of as many solar planetary systems. That the world which their geographers considered as being motionless, and horizontally an exten-

sive plane surface, diversified by mountains, hills, and valleys, and supported underneath by scaffolding or pillars, (though they could not tell what supported the latter,) was an immense globe, twenty five thousand miles in circumference, in rapid motion, turning on its axis, once in twenty-four hours, and travelling, or flying like a huge cannon ball, on its annual circuit round the sun, from which it is distant about ninety-five millions of miles, at the incredible speed of 68,000 miles per hour. And that there were a free, and direct passage due east and west, without doubling Cape Horn, and the Cape of Good Hope, the same world might in the present day, be circumnavigated by a steam ship in about eighty days.

They betrayed some slight knowledge of chemistry: a science less theoretical than almost any other, and has been immensely, and practically carried forward to the present day, by actual experiment; through the agency of that wonderfully useful element to the arts of man—fire of various kinds, and degrees, from inflammable gases, produc-

ing brilliancy of light, intensity of heat, and fusible properties. A science, which may be said to be almost too prying into the secrets of nature, and creation, and into the components of materiality, whether animal, vegetable, fossil, mineral or elemental.

Of the figures of arithmetic, introduced by the barbarous Saracens from Arabia A. D. 991. For the purpose of enumeration and arithmetical calculation, the ancient Greeks and Romans made use of the letters of their respective alphabets. Thus the Romans MDCCCLI for 1851; and the Greeks ρώυά for 1851. How they kept accounts, and worked out long arithmetical calculations, it is difficult to imagine, since none of their performances in that line are extant.

Of Decimals from Bruges in 1602—of Logarithms in 1730—of Algebra from Arabia in 1412: and of other systems of analytical computation invented in 1686 by Sir Isaac Newton, and about 1810 by Lacroix,—the ancient writers of Greece and Rome betrayed in their writings not the slightest symptoms of having any idea. But

great allowances must be made for them ; they were continually engaged in the turmoil of war. In their time printing was not invented, they had no press. no telescopes, no mariner's compass : the art of navigation, as well as almost every other science, was at a low ebb ; they had not the means of information, nor the facilities of intercourse, with all parts of the world which moderns possess. The time had not arrived, when many shall run to and fro, and knowledge shall be increased. Beside it must not be forgotten how both nations, and their fine languages, with their specious idolatry, came to an untimely, or timely end ; brought about partly by Goths, and Vandals, which put a final stop, A. D. 410, to their classical career.

As to their fine languages ceasing to be spoken, may be accounted for, partly by conquest, and partly by complication : those languages had doubtless been rendered complex from age, if not rendered more so by their poets and rhetoricians, who, like too many in times past, indulged, and even prided themselves, as grand and skilful

dealers, in euphonious and lofty sounding verbiage, a l' improviste, like musical composers, and skilful performers upon an instrument for sale, which may be aptly termed a Logophonion. This was their grand fort or pianofort. Thus they amused, and pleased their hearers, and readers, with finely collocated elocution, signifying and conveying little that could be called sterling information. In process of time, by carrying this rhetorical fancy to excess, the very words of those languages became ambiguous, unsettled, and indefinite in their numerous significations: and in addition, the refinements of grammarians, with their multiplicity of inflections, and terminations, especially those of Greek verbs, "which, by their vast number, load the memory, and retard the efforts of the learner," all combining to render those languages too cumbrous, complicated, slow, and unmanageable in their elegantly collocated structure, for converse, or debate: and hence they have become dead. The dead letter. "The letter killeth but the Spirit giveth life." So that to render these dead languages (vain as

the effort has hitherto proved to resuscitate, or keep up the same,) any way useful for practical purposes for which language was intended; they required to be modernised, and simplified, into the present modern Greek and Italian.

SECTION XII.—THE FIRST AND LAST NECESSITY—SALVATION.

For this great paramount and momentous necessity, which ought to be the first to be sought, but, as if people really imagined they could seek their salvation, or to escape hell and make their peace with God too soon, is too generally and frequently postponed to the last moments, or the latest period of life: everything needful is already prepared and provided, —little else is there for mankind to do but to embrace by faith the present opportunity, to put forth the hand, or desire of the immortal soul, to escape misery and attain to blissful immortality; by faith to lay hold of the promises, the hope set before them; to

embrace the overtures of mercy whilst there is life ; to lay hold of the hand ever stretched out for their deliverance from sin and death, and to land them safely, and at any time they are ready and prepared, upon Emanuel's shore. Be ye also ready. There are the heavenly treasures provided and laid by in store, ever ready prepared for the heirs of God and joint heirs with his Son, to which they are all invited as to the marriage supper of the Lamb ; to the participation of all the promises of God, which are yea and amen in Christ Jesus. But they have nevertheless to seek the same, as for hid treasures, when they have heard of them, and know of them, which they will do if by any means they feel the desire, and immediate want of them. But it is to be feared, that because numbers do not feel, and will not be led to feel, the immediate want and necessity of these things, and of spiritual food for their immortal souls, so strongly as they do for the perishable bread, the first necessities of life, for their mortal bodies ; is one grand reason why they make the bread which endureth unto eternal

life of last importance, and neglect to obey the injunction of our Saviour to seek. "Seek, and ye shall find." Seek the kingdom of God. "Knock, and it shall be opened unto you." Yet these facilities and graciously available means are neglected to be put in practice, made light of, slighted, disregarded, and passed over by one for his farm, and another for his merchandise, till the time arrives when it may be too late. Thus the vast concerns of eternity, which ought to be earliest considered, as they truly are of the first necessity, to that better part of us, our immortal soul or spirit, are put off from time to time, for the sake of that perishable, mortal part of us, the body, both by rich and poor, young and old, learned and unlearned, through the different ages of life; resolving and re-resolving, delaying and procrastinating in a momentous and serious matter, that might as early as possible, and the sooner the better, by the grace of God, and to their souls' peace and comfort, be settled in an hour, a day, or a week,—when the smallest fractions of their time and days, scarce five

minutes night and morning, faithfully devoted to private prayers and thanksgiving, and one day in seven devoted to the worship of God in spirit and in truth, would, under His divine grace and blessing, happily suffice to secure the prize of their high calling of God in Christ Jesus.

Thus the prime and leading necessities of mankind, both for time and eternity, may be brought to a final and happy conclusion.

END OF PART I.

PART II.

THE WORKS OF GOD IN CONNEXION WITH
THE HANDY-WORKS OF MAN.

THE CRYSTAL PALACE.

SWARMS of industrious bees, were they not timely supplied with a common straw, wooden, or glass hive, by their artful robber and observer, man, would be necessitated to excavate a lodgment and store-place for themselves, their young, and honey-combs; either in a decayed trunk of a tree, a dry bank, or to take possession of some cavity in a rock, or other place, for that purpose.

Colonies of industrious ants also require subterranean granaries, magazines, and nurseries, for themselves and their young, which

they either scoop out with their forcipated mouths, or construct for themselves, like mason ants or Termites, groping beneath the hillocks they artistically raise, in the shape of miniature pyramids; mining and working in the dark, feeling their way by means of their antennæ, like bees in a dark hive, with incredible labour and industry.

So industrious communities of men require barns, and granaries, work-shops, magazines, and warehouses, wherein to deposit and protect from injury, the various products of the earth, as well as every portable article of human industry, trade, commerce, and manufactures; also, galleries for the protection and exhibition of paintings, sculpture, and other specimens of the fine arts; as the National and other galleries; and houses for museums, as that of Montague House for the British Museum. If the before-mentioned buildings were required upon so extensive a scale for private purposes, and for the exhibition of a single nation; how much larger and more spacious a building
uld be indispensably required, for the

custody and protection from being injured by exposure to the elements, in our ever variable and fickle climate; for the various selected productions and works of industry of many nations? And hence the necessity for the erection of a building, such as the world never before witnessed, in the shape of an immense transparent barn, constructed of iron and glass, and aptly termed, the world's industrial Crystal Palace; being indeed the very king or chief of shops, or ware show-rooms, for the immense collection of miscellaneous productions and works of industry of all nations; so excellently adapted for the convenience of a vast concourse of spectators, as well as for that of comparison and inspection; whereby may be ascertained the relative merits of the several articles exhibited.

It is therefore worthy of being recorded, in the annals of the past, among the list of remarkable events and occurrences, (nothing of the kind having been chronicled since the world began,) as a novel and interesting feature of the present enlightened and peaceful times; as well as a pleasing evidence of

the late very rapid advance made in arts, sciences, and useful inventions, by the present enterprising, industrious, and more enlightened generation, towards the complete replenishing and subduing the earth, according to the divine injunction.

That in the memorable year, A.D. 1851, at the suggestion of His Royal Highness Prince Albert, a grand exhibition of the works of industry of all nations took place near London, in a Crystal Palace, erected within the short period of twelve months, in Hyde Park, expressly for that occasion, at a cost of £150,000; of unique design, and of immense extent for a building of that kind; being principally composed of two remarkable materials in conjunction, iron and glass. The like had never been witnessed upon so large a scale in any age or country; being in length 1848 feet, in breadth 456 feet, and in altitude 108 feet, and covering upwards of twenty acres of land; outrivalling in that respect one of those old architectural wonders of ancient Egypt, that celebrated hollow mountainous structure, consisting of

huge unwieldy stones, each stone measuring thirty feet in length, piled up in a pyramidal form, by order of Cheops; covering with its quadrated basement, upwards of sixteen square acres, each side measuring eight plethroms, or 840 feet, and in height the same.

This pyramid is quadrilateral; all the stones well squared and pointed with the greatest exactness; rising on the outside by a gradual ascent, which some call stairs, and others little altars; wasting in its construction the united labours of 100,000 men for twenty years, at a cost ruinous to the treasures of Cheops, who is described as having been a most flagitious tyrant.

There are few exhibitions in the world of the works of human industry egregiously misapplied, equal to those presented by the monuments of Egyptian antiquity, the Pyramids; to say nothing of other monuments, which may be noticed in another place, as evidences of an idolatrous architectural mania.

This crystal palace, both as to materials, derived as they were from stores provided by an all-bountiful Creator, to whom be the praise, may be said to be a new thing, hitherto unattempted in the world before; both as to its object and invention, at once rational, useful, and instructive, and peaceful; very unlike the brutal shows exhibited in ancient times in Roman Amphitheatres, wherewith the Consuls and Emperors, the proud conquerors of ancient barbarian Britain, used to amuse and entertain, or rather debase, the Roman populace.

But what is this vast building of glass and iron, the frail brittle work of men's hands, in comparison with the glorious, enduring, constant exhibition of the marvellous works of God out of doors; things made without hands, on earth beneath, and in the clear and lofty canopy of the firmament above; that diaphanous dome ethereal over head, spangled and glittering with myriads of suns and systems; with its elastic, infrangible, breatheable atmosphere, clothing the earth with light as with a transparent garment,

and pressing upon its surface with a weight equal to fourteen pounds to the square inch ; bearing on its lofty pinions the majestic clouds of heaven, pregnant with drops of rain, electric fire, thunder, hail, snow, storm, and tempest ; now calm, now boisterous ; in its powerful effects, when set in motion, now ploughing up the surface of the ocean, and causing its mighty waves to rage and swell in dreadful commotion ; and last, not least, inflates the respiratory organs of mankind, and of all terrestrial living creatures, whose element, in conjunction with that of water, it is ; and to which the Almighty Creator has adapted them, wherein to live, and move, and have their being, in dependence upon Him who organized and adapted the one to the other.

“ There go the ships ; there is that leviathan, whom thou hast made to play therein. These all wait upon thee, that thou mayest give them meat in due season. Thou hidest thy face, they are troubled ; thou takest away their breath, they die, and return to their dust : thou sendest forth thy Spirit,

they are created, and thou renewest the face of the earth." *

Praise Him in the firmament of his power !
 What power there exists in the firmament !
 what motion, said to be in vacuo, whereby
 those mighty orbs, the planetary systems,
 are wheeled on their rapid courses ! This
 earth, on its annual revolution round the orb
 of light, daily turning on its axis ; bearing on
 its convex surface, habitations and inhabitants,
 like outside passengers, through
 ethereal space, as on a huge globular locomotive,
 flying with inconceivable rapidity,
 which to think of seems alarming. Speaking
 figuratively ; suppose this mighty, swift,
 flying orb, were to come into collision with
 anything, as a comet, or other opaque body ?
 an event not unlikely to occur in the end, at
 the dissolution by fire of the present order
 of mundane things ; somewhat analogous to
 that which is supposed by geologists to have
 already happened to the present earth, at a
 remote period, probably during the time it


* Psalm xiv.

remained without form, and void, and darkness rested upon the face of it, presenting as it does to our observation indubitable and palpable evidences against which it would be fallacy for people to shut their eyes, of its having undergone some alarming catastrophe or elemental convulsion, by which its very axis was changed, and the then inferior order of living creatures, plentifully found as they are imbedded and preserved in a fossil state in their silent tombs in the present existing rocks and strata, were rendered extinct. So by whatever means the final catastrophe may be brought about, the end of the present world is prophesied. Let such an awful event happen how and when it may, who could contemplate without emotion the danger in which the lives of human beings then living upon its surface would be placed if not caught up to meet the Lord of glory in the air? hurled, as they otherwise might be, headlong, probably in an unprepared state, at a time they are not aware, in a moment, in the twinkling of an eye, into eternity, as some have been as suddenly hurled into

eternity by a railroad collision or other accident.

Certainly we should think it advisable to have the line of rail clear, and to take all possible precaution to prevent anything whatever from attempting to cross the line before starting off an express train at the rate of 1133 miles per minute, which is the speed at which the earth travels per minute, being a speed equal to, if not greater, than that of electric telegraphing, which it may be conjectured would occupy at least a minute in travelling so great a distance; and if so, there would appear to be something relative between the speed with which the earth travels and that of electricity.

Perilous as any sudden check might prove to a vehicle, and those upon it, who had attained with it a relative velocity of fifty miles per hour; yet what would that crash compared with the crash of worlds be to the inhabitants at a relative velocity of 68,000 miles per hour under the supposed circumstance? How much more tremendous would be the latter shock than that of an earthquake, mid



the downfall and wreck of all things, both the works of man, and sinful man himself. Yet the original fallen state of man, without redeeming love and mercy, would be much more awful in its consequences, being a fall from high heaven down,—ah whither? To perdition, like that of the fallen angel described by Milton, in his “Paradise Lost.”

“Him the Almighty Power
Hurl'd headlong flaming from th' ethereal sky
With hideous ruin and combustion down
To bottomless perdition, there to dwell
In adamantine chains and penal fire.”

As the lovers of darkness and the children of the wicked one, unless they turn in time from their evil way, may expect to be hurled hereafter into outer darkness, with Depart, ye cursed, into that place of darkness prepared for the devil and his, who chose the place of darkness prepared for the devil and his angels in hell, rather than the glorious place of light prepared for the righteous in heaven.

Seriously considering the uncertainty of life, and the numberless ills, diseases, chances,

and accidents unforeseen, both by flood and field, to which life is continually exposed, how ought all, young and old, rich and poor, to be always in a state of preparation for their latter end, and in readiness for the kingdom of heaven, having their lamps trimmed and their lights burning, waiting for the coming of the bridegroom; so that they may triumphantly enter with him into that glorious city of fine gold, clear as crystal, the heavenly Jerusalem, whose gates are pearls, whose streets are fine gold, as it were transparent glass.

The earth is the Lord's, and the fulness thereof; the round world, and they that dwell therein. All the beasts of the forest are his, and so are the cattle upon a thousand hills. He is the great Proprietor of all that mankind proudly call their property. He is the great Lord of the whole earth. The great beneficent Landlord, who giveth all and receiveth nought of the fruits, and it is to be feared too little acknowledgment or thanks in return from his husbandmen, who are too apt to be as unmindful of Him, as if

they had entirely forgotten who it is that alone giveth the increase of the earth and crowneth the year with fulness; who causeth flocks and herds to be multiplied, and all that man hath to be multiplied, who blesseth the labour of our hands, and those who trust in Him. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.

“ Who makes the grass the hills adorn,
And clothes the smiling fields with corn,
The beasts with food, whose hands supply,
And all young creatures, when they cry.”

All the treasures of the earth are his. All crystals, and diamonds, and precious stones, made without hands, and without the aid of fire, by Him who stored and laid them up, like hidden treasures, for none but man to find. All gold, and silver, and copper mines are his places of deposit, wherein he has laid up precious store, for none but mankind, who break into, and ransack, and take possession of the same, like so many plunderers, with too little acknowledgment or thanks to the great divine Owner, and Provider. Also all mines of iron, tin, and other

ores, and mineralized substances, as coal, first discovered near Newcastle, in 1500 ; all the marble and stone quarries and other materials used in architecture ; and lastly, the hard flint from whence was first struck out, in collision with iron or steel, the scintillation of that wonderful element fire, so useful to man when kindled up to intense heat, fusing both one and the other, converting the hard flint into fine glass, and the iron to every useful purpose to which we see it applied ; figuratively presenting to our view a kind of material triad—the flint, the iron, and the fire, pervading both, and in operation furnishing the two chief materials of the one whole unique Crystal Palace, of iron and glass, both moulded by the same igneous element into shape, by the art and skill of industrious man.

SECTION I.—FIRE.

The knowledge of this fearful, but to man most useful element, all-devouring fire, was for wise reasons withheld by an all-wise

Creator from the irrational portion of creation, and accorded solely to mankind. No other creature in the world, seeming to have any, the slightest knowledge of it. A knowledge doubtless accorded to favoured man in consequence, and on account of his previous possession of those exalting and ennobling gifts of God conferred upon him, of reason and understanding, above all other creatures in the world.

The knowledge of this dangerous element has not only been hidden from the irrational creation, but it has been virtually and in reality, imprisoned and bound fast, like the arch fiend, in adamantine chains, in the body of the flint, and other hard substances. That this fierce, raging, and devouring element cannot break prison without leave, and then only by being forced out, or elicited to show itself by means of hard chafing, or friction, and then only in sparks, which, if kindled up, and meeting with fuel, would soon sweep the works of man before it, in its ungovernable raging and fury, having respect for nought but its great enemy, the aqueous

fluid, which it will be able to conquer and dissipate in vapour or steam, by its boiling heat, so long as an effectual barrier of metal is interposed between them. And hence has arisen the discovery of steam power, from the bickerings of these two implacably hostile elements.

Had man been as devoid of the knowledge of this incendiarious element, and the application of the same, as the beasts, all the mineral stores contained in the bowels of the earth, where the Creator had laid them up, would have been of no more use to mankind, than they are to the irrational part of creation.

Had the present highly civilized portion of the nations of the earth neglected to improve those divine gifts, of understanding and knowledge, especially the knowledge and application of this extraordinary element, given as the latter was to them, in consequence of, and in addition to, the former, they might have remained to this day in that ignorant, barbarous, and uncivilized state, in which tribes of savages have re-

mained ; who, neglectful of all their gifts, have advanced little above the brutes ; without arts or literature, making little further use of their knowledge of fire, than that of lighting a few sticks, for the purpose of warming themselves, and frizzling a bit of fish, or the flesh of some animal taken in the chase ;—a state to which even civilized man goes back, when placed beyond the reach of trades, arts, and sciences. Devoid of those rational powers of understanding, and the due improvement and application of the same, man's hands and fingers would have proved of as little use to him, as hands and fingers of a similar construction are to monkeys. Monkeys have hands in some respects equal to, if not superior to those of man, for delicacy of touch, strength, and formation, in the use of which they display great dexterity, for their purposes, and in mimicry of the actions of mankind. They have also eyes, resembling those of men, but there is a void of intelligence in the cranium behind. So that man, having hands and eyes, would not alone give him superiority over the

brutes, without the aid of the informing and directing mind, which in proportion as the same has been informed, cultivated, and improved, by every species of knowledge, both human and divine, constitutes the difference between man in a highly civilized and enlightened state, and savages in an unenlightened and barbarous one.

Half-brutalized savages, having grown up in ignorance, and being above instruction, (like too many of their supposed betters,) no doubt are not lacking in self-conceit, and look upon themselves as fine fellows, who think it beneath their dignity to stoop to labour of any kind, whether bodily or mentally, having a supreme contempt for, and as great a disinclination to anything of the kind, from habitual aversion; like too many, who having spent their youthful days, as all children naturally would, if permitted by their too indulgent and thoughtless parents, entirely in idle sport and pastime; never having had their youthful minds bent upon aught else, the foundation becomes laid, for a similar course of inapplication in after

days; they become qualified merely for the life of worthless drones.

“Immunisque sedens aliena ad pabula fucus.”

FIRE CONTINUED.


By the knowledge of this element we are enabled to have what no other creature (except glow-worms and fire-flies) on earth have, viz., light in our dwellings, and also where required in our streets, during the darkness of night.

Extraordinary as the effects already produced by the knowledge and application of this element have been, who can foresee what it may yet effect in the ways of God's good providence towards ameliorating the condition, opening up new channels of profitable employment, and means of support for the vastly-increased and industrious family of mankind?

What has it done already for the more civilized nations? What has it done for all the arts, to which it may be said to have given rise, as well as to useful trades? How

has it strengthened the hands of the industrious, and furnished them with tools for their several employments, as further helps to feeble hands? Truly all our help cometh of God, who hath made heaven and earth.

But of what greater use would the knowledge of this element have proved to the present civilized nations more than it has to the idle and barbarous, but for the further and subsequent discovery of all those mineral stores which the bountiful Creator had laid up in the strata of the earth, especially that most useful of all minerals, iron? And of how little use towards mechanical and other arts, would either of the foregoing have proved without the other? And both together were of little use to those barbarous nations who neglected to apply the knowledge of the one to the smelting and manufacturing of the other. And how could these latter processes and manufactures have been accomplished and carried on to any great extent, without the aid of a third ingredient? How could the furnaces have been heated, or blown in, as it is termed, without fuel for the



fire? This third material, to serve as food for the fire, the Almighty in his infinite foresight had provided beforehand in the primeval forests, in the first instance to be cleared away to make room for future operations, besides having laid up in store, beneath the surface of the earth, an inexhaustible supply of mineralized fuel, called coal, for the use of succeeding generations. That age and generation appears to be the present, which may fairly, above all other ages before it, be termed—

SECTION II.—THE IRON AND FIRE AGE.

The greatest of modern inventions appearing to be carried out by the agency of iron and fire. Iron railroads for rapid journeying, and other conveyances, bearing carriages with iron wheels, swiftly propelled by iron locomotive engines, by the agency of fire applied beneath iron boilers filled with water, in effect generating the motive power of steam. Iron ships, also propelled through

application to that most awful of all human purposes, war ? Truly may it be called in the present day an "Iron and Fire war."

Warlike weapons made of steel, from iron wrought in the fire ; iron artillery, firing off destructive iron shot from four pounds weight each, and upwards ; iron mortars, throwing by the same means heavy iron bombs : iron-cased congreve rockets ; the two last being hollow and filled with explosive combustibles ; besides other explosive missiles. There are iron fire-arms of a smaller size, adapted for hand use, of every description, called firelocks or muskets, carbines, &c., for firing off leaden balls with irresistible force and destructive effect horizontally, thick as hail. The former, called ordnance, exploded or discharged by means of a fusée of wild-fire ; and the latter, till lately, discharged by means of the spark struck from the sharp collision between the original flint and steel.

By the ever-inventive genius of civilized man, a new method of producing fire by means of lucifer matches and detonating powder, by percussion as well as friction,

having been discovered in these fire and iron times, and the latter rendered applicable, by means of percussion caps to the discharge of small fire-arms, seems likely to supersede in a great measure the use of the old-fashioned flint and steel, as the latter superseded the old match-locks.


The electric telegraph may also be said to be an iron and fire invention differing from common fire, which dreads water; whereas the electric spark having a copper wire conductor, will readily pass through water, and explode a mine of gunpowder placed at the bottom of the sea.

Lastly, fire and water are said to be good servants, but bad masters.

Water once had the complete mastery over the sinful and corrupt, at the deluge. And so long will fire be a good servant to man, as long as sinful man is permitted to be its master, but no longer; for the time, as prophesied, will come when, like a certain arch fiend, it may be loosed out of its present imprisonment, "When the elements shall melt with fervent heat, the earth

also, and the works that are therein shall be burnt up."

Mankind in general, having been divinely constituted, above all other creatures in the world, the sole trustees of that dangerous secret, the knowledge of fire, how ought all in every land, far and near, who can appreciate the comforts of a peaceful home and fireside, to show forth their gratitude for those favours by cultivating those things that make for peace, and by curbing at all times, both individually and collectively, their hateful passions, such as hatred and animosity, which otherwise lead to a breach of it, and eventually to war, not only between nations, but in once peaceful and quiet neighbourhoods; and also to feel doubly grateful that the same dangerous element is mercifully prevented by peace and quietness, under Divine favour, from being let loose upon them, which otherwise it might soon be, in case of war in their borders; it being, as it has been, and still is, more or less, according to the fury of the adversary, the constant concomitant, and invariable attendant, as one



of the chief devastators and elements of war ; awfully exemplified in ancient and more barbarous, idolatrous times, when the most fertile countries and lands, flowing with milk and honey, were laid waste with fire and sword, the fairest cities, as Moscow of late, reduced to heaps of ashes, and fenced cities into ruinous heaps. And last, not least, —that this fearful element shall not have the mastery over the faithful in Christ Jesus at the end of the world, in that lake of torment where the worm dieth not, and the fire is not quenched.

SECTION III.—THE GLASS AGE.

It is to be hoped that the dark ages are now well nigh passed, and that the world is coming to the more truly intelligent and enlightened, or glass age, which must from prudential considerations be necessarily a very peaceful age, inasmuch as war in any country filled with jardins d'hivers, glass-houses, crystal palaces, and shops, would be

deprecated, as much so as war in a china and glass warehouse.

By the aid of those two invaluable enlighteners, our natural eyes, and the glorious light of the sun shining around us, and cheering the face of nature, both which God has made and adapted to each other, we are enabled to behold, and by the further excellent gift of rational powers of mind, to contemplate the wonders of creative wisdom.

But by the further aid of glass, which may be said to be also an enlightener, as well as a refiner, we are enabled to see immediately distant objects in the firmament above, otherwise invisible to the naked eye, as the belts of Jupiter and the ring of Saturn distinctly, and further to contemplate objects that are near at hand more minutely, the first by means of that scientific invention the telescope, and the latter by that of the microscope. Hence glass is of great importance as a help to the eye, aiding our vision, when our sight begins to fail and becomes dim from age, by means of spectacles.

Besides the important one of optics, glass

has been partially, and may be more extensively and beneficially applied to other useful purposes. .

As abundance of light and pure air are essential for the vigorous growth, health, and development of the blossoms and fruits of plants, so also for the living creatures, and for man in particular. Hence a tax upon darkness and ignorance would appear more becoming an enlightened age than a tax, including windows and glass, upon light and knowledge. Indeed a tax upon darkness would tend to improve and enlighten our humble abodes, and a tax upon ignorance would long ago have been beneficial in promoting some degree of education and mental enlightenment, as a means of enforcing it as a duty incumbent upon uneducated parents, who are too indifferent about the education of their children.

Before the introduction of glass for the windows of private houses, A.D. 1180, how comparatively gloomy in appearance, and miserable as to comfort, must have been the dwellings of the nobility, gentry, and of all

classes in England! What they generally substituted instead of glass for windows, beyond iron bars, we have no means of ascertaining. It appears that stout flakes of transparent mica were substituted in some cases for glass in windows by the Russians at no very distant period, particularly as stated for cabin windows on board vessels of war. It appears from Herodotus, that the ancient Ethiopians made use of crystal for glass:—

“From this fountain the king of the Ethiopians conducted the ambassadors of Cambyses to see the prisons, where all the prisoners are fettered with chains of gold; for among these Ethiopians the most rare and valued of all metals is brass. The next thing they viewed was the place which is called the table of the sun; and last of all the sepulchres, which are said to be covered with glass in the manner following. When they have dried the body after the Egyptian fashion, they lay on a covering of white plaster, which they paint with colours, as near as possible to the likeness of the per-

son deceased; then they inclose the body within a hollow column of crystal, which they dig easily and in great abundance in those parts. The dead are plainly seen through these transparent glasses, emitting no ill scent, nor being at all disagreeable to the eye, because they perfectly resemble the persons when living. They are kept a whole year in the houses of their nearest relations, and during that time are honoured with sacrifices and the first fruits of all things, after which they are carried out and placed upright in places appropriated for them adjoining the city."

That superb specimen of Greek art deposited in the British Museum, known by the name of the Portland Vase, no doubt originally purchased at a great price under the idea that it was of crystal or some equally rare and valuable substance, has been discovered to be composed entirely of dark transparent blue glass, the figures adorning it being executed in relief of a beautiful white opaque glass.

The same museum also contains a speci-

men of glass formed without the aid of fire, by a species of Polypi, or coral insect, (*Hyalonema*,) in the extraordinary form of a glass rope, the axis of which is formed of numerous transparent siliceous fibres, slightly twisted together, so as to look like a rope of spun glass. These corals are found on the coast of Japan; no animal hitherto discovered, except the inhabitant of this extraordinary substance, secretes pure silica.

The glass, or crystal of nature, formed in and by the siliceous aqueous deposition process, is tougher in quality, and less brittle than glass manufactured by the art of man, under the igneous process.

Contemplating our existing public buildings and private dwellings, with their windows all neatly glazed, the former presenting some fine gothic windows, with others plain, and in different styles, according to the style of architecture; and also the modern shop windows of fine large clear plate-glass, lining our principal, spacious, and airy streets, like crystal palaces of trade, on either hand. One is led to imagine how the same places might

have appeared before glass for windows came into use in 1180. No sooner was the late tax upon glass partially removed, than the tradespeople quickly availed themselves of plenty of light, at least for their shops, however dark they may have still left their apartments in the upper story.

So peculiarly adapted to the light, is this transparent material, glass, that wherever, and whenever darkness reigns, it becomes, like the sight of our natural eyes, of no further use to our minds as a medium of vision: under such circumstances, opaque substances would answer for windows as well as glass to keep out the weather; for when the darkness of night reigns, we put to our shutters, draw the curtains, and close our eyelids, and pass the darkness of night in slumber.

To keep up the artificial warmth and light of fire, is expensive, and the poor industrious cannot afford much of either in their humble abodes, after the labours of the day; with them it is indeed,—“Early to bed, and early to rise;” but they neither get wealthy, nor yet very wise! because they can no more

afford to keep up the expense of learned literary enlightenment for themselves and children, than they can that of fire and candle to warm and enlighten their dark dwellings, much less prosecute further learned acquisitions under the heavy physical pressure of daily laborious toil with their hands and limbs, in order to find the means of scanty support for themselves and families. But how would it be with the industrious natives of our temperate zone, were their night in winter, like that of the poor unenlightened Esquimaux, and other inhabitants (not forgetting the crews of the north-west passage discovery ships,) of those dreary north polar regions, as to length of duration, darkness, and intensity of cold ; locked in as they are by the same, for eight or nine months in the year. Such a circumstance might well teach all, even the poorest, to appreciate the little comfort they enjoy in this climate ; circumstances which would effectually place a bar for a time to works of industry, and shut up crystal palaces, and crystal palaces of trade, with ice and snow, and picturesque hoary frost-work.

By the aid of the telescope, we are enabled to view things in the heavens, before invisible, or dimly seen. Respecting the invisible realities of a future world, and the glory of the same, which shall be revealed hereafter, the great Apostle says, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."*

SECTION IV.—HUMAN INVENTIONS.

Many celebrated geniuses of the present day have astonished the world by several great and extraordinary inventions; surpassing, in usefulness and grandeur, all that has ever been heard or read of, in the world before. It appears that modern inventors have called in the aid of other than the merely mechanical powers; viz, those of various powerful elements, as fire, and water, and atmosphere, steam, and electricity, galvanism, magnetism, or the power of attrac-

* 1 Cor. xiii. 12.

tion. By the power of these elements, either singly, or severally combined and applied, they have, to outward appearance, half animated inert matter, and produced engines of astonishing morigerous powers; resembling in locomotiveness half animated burnished mechanical monsters, rejoicing in their iron strength, panting impatiently like brazen giants to run their course; fire glaring in their bodies, and smoke issuing as from their funnelled mouths; puffing and blowing the steam from their nostrils, as from the blowpipe of the leviathan, and ever and anon sending forth strange unearthly screams.

By the invention of locomotive steam-engines, to run with great velocity upon railroads; it may be said that man has made the unconscious elements his coach-horses; and as such, it may be called a merciful invention, inasmuch as it has almost entirely superseded the former system of travelling by stage-coaches, drawn by fast running horses, going at a killing speed, which, however gay and pleasant to the voyageurs, had

become indeed a cruel burden almost too heavy, and too distressing, even for horse-flesh to endure.

Inventions also applied to ships, called steamers, causing the latter to appear like huge marine monsters; half swimming, half flying over the surface of the waves, like some of the larger aquatic divers, striking the water with their pinions, or paddles, or propelled through the water by means of the newly invented screw propeller. Other machines, rivalling the work of that famous mechanist of old, Prometheus; respecting whom it is asserted, that he rivalled the whole universe in mechanical skill and contrivance; of whom a little may be said; who, to animate his works, was conducted by Minerva, the goddess of Arts, to heaven, where he waited his opportunity to carry off, on the tip of his wand, a portion of the celestial fire from the chariot of the sun; wherewith he is reported to have animated an image of a man of exquisite workmanship, which he had formed of clay, so that it immediately moved, and, it is added, spoke.

Probably it spoke like a child's toy, Prometheus having placed inside bellows, being a species of accordion mechanism, probably unsuspected in those days. The ancient story of Prometheus no doubt derived its origin from some skilful mechanist and inventor of that name, having discovered something like electricity, or galvanism, which might well, in those days, have been supposed to be fire stolen from heaven. The wand, on the tip of which he is said to have carried off the celestial fire, might have been an electric rod with a glass handle, upon the tip of which rod the electric spark scintillated.

Prometheus might have constructed his puppet of a man, so as to furnish the inside of it, not only with bellows, but with ligaments of a material having the power of muscular action, under the effect of galvanism, contracting or extending, somewhat like vulcanized india-rubber, or the newly-invented fibre talked of, which he had invented.

By ignorant heathens, and superstitious



idolators, such an invention in those times might have been considered both impious and punishable, as an invasion of the powers, prerogatives, and attributes of their idol, Jupiter the Thunderer; to whom they attributed the exclusive attribute of power, to hurl with his red right-hand the lightning and thunder-bolts. It therefore is not improbable, but that his invention brought down upon Prometheus the hostility and persecution of the Thunderer's worshippers; by whom both Prometheus and his ingenious invention were quashed; so that the world heard no more of its true nature, or of galvanism and electricity, till it was re-discovered in the present day.

Had Dr. Franklin, who stole fire from the clouds, by means of his electric kite, lived in those times, he might have shared the fate of Prometheus.

Instead of making a martyr of Prometheus, and crushing his inventive genius, had his evidently idolatrous and intolerant persecutors cast their own dumb idols, those inert masses of wood, and stone, brass, silver,

and gold, which each one had made for themselves to worship, to the moles and to the bats; they might not have rendered themselves the laughing-stocks of the sensible portion of mankind in general, and of the Jewish writers and prophets in particular, who justly taunted them with worshipping dumb idols, inanimate stocks and stones, which had eyes, and yet they saw not; ears, and heard not; neither spake they through their throat, that all those who made them were like unto them; and so were all those who bowed down to them.

By his invention of a puppet that had motion, no doubt Prometheus was desirous of removing the above stigma, as any handicraftsman in those idolatrous times might have attempted to do from motives of gain. In their senseless persecution of Prometheus, the artful priests of Jupiter, and others of the same craft, belonging to the vast idolatrous system of the ancients, had the cunning to make it appear to the ignorant and superstitious multitude of their followers, that the offerings of Prometheus, and other martyrs,

were nothing more nor less than the vengeance of the gods. In this respect they exhibited more tact and cunning in their movements, with respect to persecution, than the moderns have ever done. They did not take the onus of their persecution upon themselves, neither did they attempt to cast it upon the states—as has been the custom by way of extenuation of late; but they cast it upon those convenient scape-goats, and irresponsible personages, the graven images of their gods. Thus they made Jupiter, and the rest of the gods and goddesses, as occasion might require, answerable for all the crimes and atrocious cruelties committed on that score by their several votaries and priests. Hence they invented the story, that Prometheus was suffering the vengeance of Jupiter; which became so popular, that Æschylus, the Grecian tragedian, wrote a play entitled *Prometheus Vinc-tus*. The probability is, that the persecuting idolators had themselves laid hold of Prometheus, and chained him up to the wall of a dungeon for life, somewhat after the fashion

of the horrid Inquisition ; and that the story of the vulture preying on his liver, was a mere figure of speech, emblematical of the anxiety, grief, bile, and acrimony, which any inventive genius or man of talents would naturally feel, in being debarred the liberty of exercising those talents, wherewith he has been gifted by his Maker. Such a person as Prometheus might well feel the bile of his liver stirred up, when he considered the wretched creatures, such as those who had granted power to hale men and women, committing them to prison, for their genius of invention, or difference of opinion on religious matters.

Had Sir Isaac Newton lived and published his philosophy in the time of Galileo, in 1633, instead of 1686, he might have fared worse than the latter personage at the hands of those who condemned him for his astronomical discoveries.

Even Locke, for his Essay on the Human Understanding, might not have escaped persecution, had there been power and authority granted to that effect ; as it was, Locke van-

quished his chief opponent, with the latter's own arguments taken for granted.

How the clever discoverers and inventors of another remarkable invention of the present day,—the electric telegraph,—by which messages may be conveyed from one point to another, hundreds of miles apart, with a velocity so incredible, that no perceptible lapse of time intervenes between giving the signal, and its arrival at the remotest point of destination,—would have fared, had they lived in idolatrous times; probably their invention of the electric telegraph would have been considered as an impious invasion of the rights of their god Mercury, the swift-footed messenger of the gods, and have shared a similar fate to that of Prometheus. By means of persecution, genius has often been crushed, truth stifled, the enlightenment of mankind retarded, and a Saviour was, (not for what evil he had done, but for preaching the gospel of the kingdom) persecuted unto death, and crucified! and others evil entreated before, of whom the world was not worthy, and others since.

In rendering this new version of the ancient story of Prometheus,—invented, like other wicked inventions, and related, as that story evidently was, with unfeeling idolatrous sang froid on the part of the authors of it, sufficient to have rendered the hearts of their readers as callous to the sufferings of others, as their own, or that of the vulture represented as preying on his liver;—and by pointing a new moral; I am aware that some author has endeavoured to show that the story of Prometheus and Pandora is applicable to the creation of Adam and Eve, and the fall of man; that Prometheus was Adam, and Pandora Eve, and that this was, as well as other mythological stories, borrowed from the scriptures of the Old Testament; that other authors, both in France and England, have laboured to show, that the whole system of the Grecian (and Roman, which was the same) mythology is to be taken in an allegorical sense.

I must confess that I cannot perceive anything very allegorical in the acts, idolatrous practices, persecutions, and other sinful

doings of these mythologian and idolatrous systems, whether of ancient or modern times. The whole system was, and still is, wherever it exists, too palpably carnal, sensual, and devilish, that it ought not to be taken in any other than a literal sense ; as much so as modern idolatry, which is literally and undisguisedly practised at the present day in India, China, and other parts, without any mental reservation on the part of its votaries, as to its allegorical meaning.

Neither can it be reasonably entertained, that those ancient idolators, would have so liberally lavished their gold and silver out of the bag, to be made into molten images of their gods, merely to be considered in an allegorical sense. Neither can it be reasonably supposed that they would have instituted establishments so costly, with their hosts of gorgeously arrayed and well paid priests, splendid rituals, and magnificent temples, merely for the sake of allegory. Or that those expensive things were dedicated to merely ideal deities, which had no existence whatever, save in the fanciful imaginations of writers and poets.

The fact is, they no doubt fully believed that their gods were real, not ideal personages, and that they actually possessed the several powers and attributes respectively assigned to them; else why did they seek to propitiate their favour by offering up propitiatory sacrifices, and by invoking them on all occasions? Certainly they seemed to realize in their minds the presence of their deities, everywhere and in everything; and in this respect might have set an example to moderns, who, by their thoughtless conduct and sinful lives, evidence that they do not realize the divine presence in their souls, that God is not in all their thoughts, neither duly consider that He is omniscient and omnipresent, beholding the evil and the good; that to Him all hearts are open, all desires known, and from Him no secrets are hid.

Shall He, who made the hearts and affections of all, not know the actual state of them, as he knew the state of the hearts of the antediluvians? Whether or not every imagination of the thoughts of the same

were otherwise than only evil continually? Whether any are after Him or their darling idol the god of this world? Shall He who gave to mankind faculties and powers of perception not perceive? He who gave the power of discernment, shall not he discern? He is a discerner of the thoughts and intents of the minds of all mankind whom he has made.

We ought to feel grateful to Him that the once horrid rites and dark orgies of heathen mythology and worship have given way before that divine light which enlighteneth every man that cometh into the world. The Almighty, in infinite wisdom, power and goodness, having created all the elements, used and applied the same in the creation of all things, and of man. His infinite knowledge of them all, and perfect understanding of their several natures, properties, and effects, are clearly evidenced everywhere, and in everything he has created in the world around us.

He invented or created the air, and invented also the organs of respiration, by

which we and all terrestrial creatures breathe the same. He invented the water we drink, and also our organs of imbibition, like an hydraulic upon the most scientific, economical, and effectual principle.

He created and provided the food we eat, and invented our organs of mastication, deglutition, and digestion.

He invented a method of infusing animal warmth through our bodies, without the intervention of common fire, increasing or diminishing accordingly as our habits are active or sedentary.

He invented our organs of speech to vibrate the air withal, and also the ear, by which we are enabled to hear what is sounded. He that formed the ear shall not he hear? And shall not these works of his be employed in sounding forth his praise and honour all the day long, in speaking good of his name? Shall not we use the breath he gives to celebrate his praise? He had but to give the word, and it was done. He said, Let there be light, and there was light. And he invented our eyes, those scien-

tific organs of vision, and set them like crystal gems in the soul's observatory, and adapted them to the light, and adjusted them like telescopes, turning upon a socket joint. He invented our feet and hands, and all the several organs of the body, to serve as means whereby man is enabled severally to adapt all things provided for his use. And above all he gave the mind or spirit, and endued the same with intellectual powers to enable it to preside at the helm, and to give directions to the several members of its body. And shall not all praise him, the Father of spirits, with the best member that they have? and worship him in spirit and in truth? According to the divine dictate of the Holy Spirit of Him who inculcated that sacred truth, "God is a Spirit, and they (the spirits he gave) that worship him must worship him in spirit and in truth." So worship him, all ye people. Praise him, all ye nations. That secret and devouring element, fire, he also invented, and hid it so that no creature in the world but man could find it out and apply it to its use. But besides

common fire, he has invented other kinds of igneous fluids, as chemical acids, the electric and galvanic fluid, and solar heat,—the latter, besides giving light upon the earth, serves for the purpose of infusing increased warmth into the animal systems, causing the eggs of insects, reptiles, fishes, and some birds to hatch, seed to grow, and the earth to give her increase, and to bring forth herb for the service of man, producing at the same time rarefaction of the air, exhalation and condensation forming clouds and rain, fire and hail, snow and vapour, stormy wind and tempest, fulfilling his word. “All thy works praise thee, O Lord, and thy saints give thanks unto thee.”

Man has been enabled by the special favours, gifts, and helps conferred upon him by the bounty of his Maker, to apply the various powers and effects of the elements to his use, and hence ingenious minds, from time to time, have found out or invented new methods of applying the same, whether those powers be natural or chemical. Hence steam and other engines may be said to be

inventions: but not the steam itself, any more than other elements, as fire, water, atmosphere, mist, &c. Therefore to assert that steam is an invention of man is incorrect, for if it were an invention it ought to be ascribed indirectly to the women, or rather to the tea-kettle, or better still to the Chinese, who first furnished the China weed which set the tea-kettles going, in 1666. The invention, if any, consisted in applying steam as a motive power, and inventing engines and boilers for that purpose,—a power that had been overlooked from 1666 to 1816,—no one, before the latter period, on observing the steam issuing from the spout of the tea-kettle like smoke, ever considering that it possessed more power than fire-smoke. Hence the French, with their usual idiomatic liveliness, designated the first steamboat, probably from perceiving the black train of smoke issuing from the funnel, *Bâtiment de fumée*, better rendered *Bâtiment de vapeur*. But there is one creation or invention of the Almighty which is apt to escape individual observation, which, under .

busy multitudes. Without this, one of the chief members, instruments, and interpreters of the mind, in full activity, as one of the most extraordinary, voluble, seldom tiring, loquacious, indefatigable, and nimble pieces of nature's animated machinery, under whatever influence, either for good or evil, according to circumstances of good or ill will the entire exhibition would be incomplete and defective, all dumb show indeed, non-intellectual, dull, and spiritless, as if a herd of unreflecting, unobserving, nought-remark-ing, dumb cattle were allowed to pass through it, as some so-called rational beings do pass through the exhibition of creative wisdom.

And secondly it may be further represented speaking the sentiments of the mind, and communicating its ideas and thoughts in any language inaudibly or silently to the mind's eye through the medium or instrumentality of its useful tools wherewith it works, the pen and the press, set to work, and bringing out works which ought above all other works of industry to be represented and prized as intimately connected with the

same ; especially when the benefit conferred and the immense amount of intellectual food it has been the means of providing and dispensing around to the enlightenment of all, in the shape of useful knowledge on all subjects and sciences, arts and inventions, general information, instruction, and entertainment for other minds, is considered. Therefore by way of episode for the mechanical department, as an extraordinary bit of nature's animated and mental machinery, the tongue and the mind may be allowed a space.

The wonderful works of God are so marvellously perfect, that many of them fulfil a variety of distinct offices, and answer very different purposes in the animal economy. For instance, the tongue. With animals this organ is almost exclusively employed in aiding the important operation of eating and drinking, and not for the purpose of speech, —a faculty that has been denied them, with the exception of some few birds, and these only by the tuition of man. All that the mammalia can do is to enunciate noises blown

through the trachea as through a trumpet, with which operation their tongues or the motion of the lips have little to do ; they appear to have no notion of articulation, which is peculiar to those organs in man when applied for uttering speech, or language. In merely tuning the voice, without any attempt at the pronunciation or articulation of any sounds like syllables, which constitute the foundation of all languages, the tongue and muscles of the mouth and lips may remain quiescent.

The human tongue is a little member, and boasteth great things. How doth it eloquently and audibly prevail in the senate, in the courts of law, in the pulpit, on the platform, in the schools, in the lecture-room, in private converse and in public, and in every place where instruction is given and directions required !

And how does it prevail silently by the instrumentality of its tools, the pen and the press, disseminating parliamentary and other intelligence, reprinted, copied, and repeated again and again, throughout the length and



breadth of the land, as with ten thousand telegraphic tongues, so that their tongue literally walketh through the earth, and their words unto the ends of the world. The tongue is therefore the herald of the world's mind, both audibly and silently, and of the inspired mind of the prophet, and the word of God. The herald of the gospel of peace, and of the glad tidings of salvation, set forth in all languages. The gift of tongues was miraculously accorded to the apostles on the day of Pentecost, when there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and their minds were inspired; they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

Thus the spirit of man has been, and may be, divinely inspired, and his tongue touched with hallowed fire.

Was there ever anything else in the world but the spirit or mind of man thus inspired? These things, therefore, are of no slight importance to mankind.

The tongue hath indeed been a surprising linguist, having given rise to all the different languages that were ever spoken in this world, more than have yet been written or printed, numerous as those are.

It has given rise to all books printed and published on every subject, and in whatever language, whether ancient or modern; and even the printing press itself owes its invention to the same little member and to the mind, its master. The Crystal Palace, and the exhibition it contains, owe their origin to the same. Though the words the tongue utters may be said to be immaterial sound, yet they have great power and influence. By the same little member of the herald war is declared or peace proclaimed.

By its word of command immense armies are set on foot and put in motion; it also sets in motion the whole industrial community. Its word, in addition to its being audible and immaterial, is also rendered material and visible, or readable, it is made material and visible by being written and printed upon paper, which renders it slightly

ponderous ; but notwithstanding its word runneth very swiftly by post, and swifter still by the wires of the electric telegraph, as the Queen's speech on the opening of Parliament was telegraphed, on which occasion it again assumes its immateriality, and consequently lays aside its weight in order to be transmitted by the wires.

It has also great influence : it causes the minds of the multitude to become agitated, as the mighty waters are agitated by the breath of heaven, or rather it agitates the minds of the multitude like a flame of fire, " Who maketh his angels spirits, and his ministers a flame of fire," agitating, heating, and causing the minds of the multitude like water to boil.

" Behold how great a matter a little fire kindleth !"

" And the tongue is a fire, a world of iniquity ; it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."

It is also said to be very difficult to be bridled, and curbed, and to be untameable ;

but the fault lies entirely with the mind or spirit, which is the great actuator of the tongue and all the several members of the body, being, as they all are, the willing slaves of the mind, either for good or evil. The minds of men are assailed by something external, either from hearing, seeing, reading, feeling, or tasting; and hence, under the sense or influence of some real or imaginary wrong or provocation, become perturbed, agitated, excited, if not incensed in some degree beyond measure, even to wrathful indignation and displeasure, fanned by the strife of words into maddening rage and fury. Under such circumstances people scarcely know what manner of spirit they are of. Hence it is the spirit, after all,—the raging, revengeful, spiteful, malignant spirit, and not the tongue, or the members of the body, that are in fault,—neither is it the heart. The heart, as anatomists know, having other functions to perform, instead of being made the treasure-house for evil things. The word heart being often used in Scripture, for the sake of convenience, in a popu-

lar sense, instead of the word mind or soul,* as if the heart were considered the receptacle for the treasures of knowledge of whatever description, whether good or evil, or were the centre and seat of the several emotions and affections of the mind. The heart merely sympathizes with the emotions of the mind, and often becomes under their influence excited to greatly accelerated action, dangerously so, when the mind's emotions of joy or fear are excessive. When it is said in Scripture, "The evil man, out of the evil treasure of his heart," &c., the word heart may be taken in the sense of mind or spirit. Thus "The evil man, out of the evil treasure of his mind, or spirit, bringeth forth evil things," evil words, or ideas, evil communications, which corrupt good manners. But the good man, out of the good treasure of his mind, bringeth forth good things, good words or converse, excellent and good communications, which, instead of corrupting, may both edify, instruct, and minister grace

* Greek word *καρδία* and the Latin *cor* may be translated either mind or heart.

to the hearers. For out of the abundance of the mind, whatever that abundance may consist of, whether good or bad, the mouth speaketh :—affording a criterion whereby to form some judgment of the good or bad complexion of people's minds, or of the good or bad quality of their mind's treasures : every tree is known by its fruits.

But what far surpasses eating and drinking,—laughing and tuning,—for the tongues of birds can aid the operation of eating and drinking, and the tongues of beasts can do the same. The tongues of birds can chirp, and whistle, and sing, and even laugh, as cockatoos, and chatter, and make unmeaning noises, and those of beasts can bellow and bray, beyond which they cannot go. But the tongue of man does not stop here ; it is pre-eminently qualified to go beyond, and to surpass all these ; it has a further and more excellent gift,—the gift of speech, and principally on that account becomes the most useful little member the communicative and intelligent mind hath ; a member that hath made many a member's fortune

when called upon by his mind to give expression to his ideas audibly in the most impressive and brilliant style, that his ideas and observations may be heard and understood, and afterwards read in the papers by other learned and kindred minds. This astonishing feat the tongue performs in any language, accordingly as the speaker's mind may be able to dictate; he therefore talks, or makes a set speech, varying in quality according to the greater or less intelligence of the mind. How needful is it therefore that minds should be well stored with the good treasures of wisdom and knowledge!

SECTION VI.—THE MIND, OR SPIRIT.

The seat and residence of the mind, in its frail, carnal, living and moving tenement of dust, is said to be in the fore part of the cranium or head, which also serves many important purposes. First serving as a dwelling-house, having windows in it, the eyes, the windows of the soul, through which

the mind or soul looks abroad, also other open avenues to it, as the ears.

By means of these and several other avenues, various kinds of information and intelligence are promptly conveyed to the mind's sensorium. For many centuries before the invention of printing, that is for upwards of 5495 years, the ear was the chief avenue whereby the knowledge and ideas of one mind were conveyed to other minds, by means of words audibly expressed. For the mind of man, as Locke observes, "has no innate ideas, for it can be shown how the minds of men come by all or any part of learning."

Manuscript served till the time of Wm. Caxton up to about 400 years since. Doubtless writing was invented at a very early period, probably by the ancient Egyptians, some of whose rude performances in the art of penmanship, supposed to have been scribed with reeds, such as the Roman calamus or reed, (*calamo et atramento*, Cic.) written on papyrus, are preserved in the British Museum. But manuscript works

were scarce, and out of the reach of the commonalty, being mostly in the hands of the several authors, or their heirs or assigns, as private property, who no doubt obtained a living by employing scribes to copy them for sale, at a high price to the rich.

Secondly: what is more remarkable, the mind's knowledge-box, as the head is often familiarly termed, serves as a store-room, or warehouse, for any amount of knowledge that may be crammed or imported into it, without any danger of its walls, which are in some cases of great thickness, being cracked or giving way.

As the stomach requires food, so the mind also requires food, possessing like the former greater or less powers of digestion. The food of the former, which may be termed omnivorous, is altogether of a material, carnal, and perishable nature; but the food of the latter, being all kinds of knowledge, is immaterial, uncarnal, and comparatively spiritual and imperishable as the mind or memory itself, provided it be not confined exclusively to earthly, carnal, and sensual

things,—all which have a natural tendency to vanish away, much as the things themselves about which such knowledge is concerned shall vanish away. “The world vanisheth away, and the lusts thereof.” The worldly wise man dieth as the fool, and then all his thoughts perish. But that knowledge which cometh from above,—the knowledge and love of God, and our Saviour, and of holy and heavenly things, constituting for the soul that living bread and spiritual imperishable food which endureth unto eternal life, shall never vanish away.

That the stomach be without a due supply of food, it is not good, neither is it safe as regards life. That the mind or soul be without that, which constitutes its immaterial food, namely, knowledge, it is not good. First the knowledge and fear of God, which is the beginning. “The fear of the Lord is the beginning of knowledge,” and ought to be the beginning of every intellectual feast : no other first course is so good, neither gives so great a relish. Taste this first, to which every other is subordinate.

Cater for this first, "Seek ye first the kingdom of God and his righteousness," then every other intellectual feast, the materials for which he alone has prepared and bountifully provided, and spread before all minds, will he add unto them. The great Provider of all intellectual, as of every other feast, must never be overlooked, nor ever forgotten. Whatever knowledge may be, God hath given all, and provided everything about which that knowledge can be employed or conversant. He has not only created every object, but every faculty of both mind and body, whereby we are enabled to contemplate his glorious works, and even the works of man, whether in literature, arts, or sciences—all are his. He has made us, and not we ourselves. He has made all men, whatever be their grade or employment, he has made their skilful hands, and the minds of all, and furnished all the materials about which those hands and minds can be employed.

He is the great original, the fountain and source of all. With Him are hid all the

treasures of wisdom and knowledge. Pope, in his *Essay on Man*, observes,

“ But looks thro’ Nature up to Nature’s God.”

This, we may observe, would be a round-about way of looking, as it would require a long time, even an eternity, to look through nature. Besides how few persons are there who ever trouble themselves to look into, much less through, nature at all, which otherwise they might take delight to look more into, as David, and have pleasure therein, had they truly first looked up to God. The proper method is to look up to God first, as the original source of all things in nature, and at all times. Then shall we be better qualified to look through nature as spread before us in his marvellous works.

First up to Nature’s God adoring look,
Who first imprinted Nature’s glorious book.

Whatever may be the treasures of the heart or mind, whether good or evil, the tongue is enabled to give expression to the same whenever prompted by the mind or spirit to do so. For instance, should the

spirit unfortunately, from some outward cause or other, become highly displeased or wrathful, the tongue will express those sinful passions probably in not very becoming or decent language, such as cursing and swearing, accordingly as the spirit under those sad circumstances may in its passion dictate.

“Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.”* Hence the tongue is pronounced to be an unruly evil, which no man can tame, and full of deadly poison.

“That it is a fire, a world of iniquity, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell,” which will be the case hereafter, if it does not in time amend. What mischief it often makes in the world, and in society! What feuds in families and neighbourhoods! But the tongue, instead of being in itself unruly, is the most obedient member imaginable to the good or evil dictates of its master the mind or spirit, of

* James iii. 6.

its immaterial and spiritual food, it would be accounted dead whilst it liveth, like the non-intellectual minds of the brute creation, devoid as they are of the noble faculty of the understanding, which sets mankind above the rest of sensible creatures.

Immaterial knowledge being the natural food of the intelligent and intellectual mind, the mind also, like its food, is itself immaterial, and so spiritual, that it appears to take up no room within the body, though it pervades its entire space; so that nothing can touch any part, but the mind instantly perceives it. And yet no man can tell what the mind is.

It seems to possess the faculty of indefinite expansion, as well as that of indivisible concentration, and contraction.

In thought, it does not confine itself within its clay tenement, the body: but seems to live without, outside, in the world around; as if it were not the mere tenant of the body, but the independent denizen of space indefinite. Roving in thought, to the remotest part of the earth beneath, and in heaven

above, and back again with inconceivable rapidity : it skips over all space in the least perceivable lapse of time.

When thus employed, roving in thought, and wandering far and wide, it is a saying ' that the man is absent : ' that is, the man's mind or spirit is absent. But it may be recalled from the remotest distance the quickest of all ambassadors, and is back in a twinkling, as soon as ever its presence is required at home. What motion is so quick as thought? It is the natural motion or emotion of spirit, that seems to possess a power of ubiquity.

And yet no man can tell what it is, or describe what it is like, or resemble it to anything, much less make an image of it, or a likeness. Which some sinful carnally minded in former times attempted to do, of the Great Incomprehensible, Invisible, the Father of Spirits,—as well might they have attempted to have made an image of the invisible atmosphere we breathe, and in which we live and move, material though it be ! The spirits of all are his, and he gave

them. Our spirit does not know, what it is itself. All it can dictate the tongue to answer to such a question is—I am—I am a living to myself incomprehensible something: but what I am no mortal tongue, not even my own, can tell. I am, what I am. The Great *I am* who made, redeemed, and sanctifieth me, alone knows what I am, and my value. More precious than rubies to me, as my all. So inestimable to every man, “that what shall it profit him if he gain the whole world and lose his own soul, or what shall a man give in exchange for it?”

It appears scarcely possible for a watch to regulate itself; it therefore requires to be duly regulated by its proprietor, under the direction of its skilful maker. So the mind of man requires to be duly regulated according to the divine direction of its almighty Maker, in order to be kept in a proper state, in wholesome discipline, and in good working condition, under his divine teaching and instruction; to be guided by the divine precepts, so as neither to go self-confidently too fast nor too slow; not to hurry its move-

ment one time, and lose time most wastefully and negligently at another ; not to allow its pulsation to be too hurried by over excitement at one period, or rendered heavy and sluggish at another, for want of oiling and occasional brushing up, and polishing, to keep its intellectual parts bright, purifying the same by faith. “ Wash you, make you clean, put away the evil of your doings from before mine eyes : cease to do evil, learn to do well.” Direct your mind’s index to the regulating point in heaven above : there let it be fixed and set. “ Set your affections on things above, not on things on the earth.” “ Lay not up for *yourselves* treasures on earth, where rust and moth doth corrupt, and thieves break through and steal,” all which you must leave behind you, and your thankless heirs gather after you are gone ; but lay up for *yourselves* which will be for yourselves only, “ treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal : and where your treasure is there will your heart or mind be also.” By such

wholesome means the minds of all, like so many chronometers or correct time-keepers, ever mindful of the uncertainty of time, and conscious how swiftly it flies never more to return, may be kept polished, and in steady regular working order, lest at any time their minds should become overcharged and clogged by the sordid dust and cares of this sinful world, not forgetting to wind them and all worldly affairs up every night with the heaven-opening key of the fervent prayer of faith, and which if done properly would be sufficient to keep them from going down without being overdone, so as to endanger the main spring and works, for the mind is apt to get weary as soon as the body, and requires relaxation. No one but a Pharisee would be always winding up his watch, standing in the corners of the streets to be seen of men. But it behoves the mind at all times to be on its watch or guard, and in a prayerful mood, to watch and pray, that ye enter not into temptation, surrounded as all more or less are, and may be by it; ever

considering that though the "spirit indeed is willing, the flesh is weak."

It is remarkable that at the time when these Scripture precepts were given with regard to watchfulness, that useful and ingenious piece of mechanism to which that singular and remarkable appellation, watch, was given, was not invented, having been first brought into England from Germany in 1597.

Pray remember your watches at the Grand Exhibition, and at all public exhibitions, both present and in future; and do not be too ostentatious in winding them up before some men, to be seen of them, lest you reap the reward of the vain, self-righteous, ostentatiously proud Pharisee. Verily I say unto you, they have their reward, both one and the other. That you may not be led into temptation, be ever upon your watch guard, especially the youthful, that they fall not into the snare of the devil, that "prowleth about like a roaring lion, seeking whom he may devour."

SECTION VII.—WORKS OF HUMAN INDUSTRY.

These works, of whatever description, are all in the first place entirely composed of, and derived from raw materials, previously provided, and bountifully supplied by the Almighty, in his infinite wisdom, power, and goodness, and who enabled man to adapt and apply the same to his own use and necessities, by the due exercise and diligent improvement of all his bodily and mental faculties, wherewith he had been honoured, exalted, and endowed by Him who made him, above all other living creatures in the world; not merely to subserve the carnal purposes of his present mortal existence, but for higher and more exalted purposes, both in this world and hereafter; especially with a view to the glory, the honour, and praise of Him who made him in all times to serve him here below with their bodies; and their spirits, which are his; in the blessed hope of having the distinguished

favour, honour, and happiness of worshipping, adoring, and serving Him hereafter in heaven above, through the countless ages of a never ending and blissful eternity.

O glorious and happy consummation of our journey through time! Strangers and pilgrims as we all are here in this world; travelling as we all are through it for the first time, never having trod an inch before of the dangerous, and to us previously unknown path; every step we take forward in this life is a new step, upon a road hitherto all unforeseen, and of which we none of us can say, that we are acquainted with a step of the way. Surely, under such circumstances, we all, without any exception, stand in greater need of a guide than strangers do, who are passing through trackless deserts and pathless wilds. But who among our fellow-travellers who are in the same predicament with ourselves, as to the next step they shall take, are qualified to act as guides; seeing they have never gone the journey before, and know as little of the course they shall pursue, as ourselves?

Many in point of years may have travelled some few paces in advance of us ; but are they sure they have been, and are still going the right road which leadeth unto life, without any better guide than themselves? If so, would it in the least be safe for any one younger to follow their steps, who may be walking in the broad way that inevitably will conduct them to the gates of destruction? Besides, from the very commencement of our mortal career, we are all like so many little inexperienced passengers, some of us orphans, landed upon an unknown coast, totally benighted, before us all is darkness, a dark veil of obscurity is spread before us,—the dark veil of futurity, into which no mortal eye can penetrate; but this dark veil recedes like a dense mist, always appearing just in advance of us, as we continue to progress on our journey, continually shifting, and opening up before us fresh scenes, and bringing to our view and experience new incidents not anticipated. As we proceed on our eventful course through the strange world in which we find ourselves arrived,

and through which all must pass, but never to return; there will be no retrograding; every day's journey will be a set forward in either the right or wrong direction, on either the broad or narrow way; the portion that is passed, is passed for ever. And thus we go on day by day, and hour by hour; the present time only we can call our own, the next is in the darkness of futurity. And need we no divine guide to direct and lead us in the way everlasting, in our devious course through time; to aid, assist, and raise us up in case we stumble and fall in our passage over the dark mountains? to be a light to our feet, and a lantern to our path, to cheer us on our otherwise darksome course, and to animate our aspirations, and brighten our hopes of terminating our perilous journey to the heavenly Canaan without fail, and to enter triumphantly into the heavenly rest.

The works of human industry may be comprehended under the following simple and natural divisions.—

First, with reference to what is called the first article of bodily necessity;

Food.

In the maternal breast, the Almighty has made temporary and immediate provision for the infantile, as soon as they are born into the world, as well as every other article of food for subsequent use and bodily support.

Multifarious as these articles are, they need no enumeration or description, further than to observe, that specimens of some of the main articles in their season, reared and cultivated by the care, attention, and industry of those useful and, under God, indispensable purveyors of provisions and materials, the agriculturalists and horticulturalists from various parts, are constantly displayed in our markets, and occasionally exhibited upon a grand scale, as in the Royal Agricultural Show of 1851, held in Windsor Home Park, about the same time in July with that of the Great Exhibition of the Works of Industry of all Nations, displayed in the Crystal Palace erected in Hyde Park.

Attractive as a visit to the British metropolis is at any time, especially during its fashionable season, the novel occurrence for

the first time, of a Crystal Palacious Exhibition of the works of industry of all nations, held so contiguous, might well be sufficient, as a further attraction and inducement to set the world's thoughts for once in motion, at all events, towards paying the grand metropolis a visit, on such an auspicious occasion, in 1851.

In the second division, those articles that relate to the second necessity of the body, most pressing in cold climates, viz.,

WARM CLOTHING.

Those who make it their trade and business to prepare and supply the several textile fabrics, to serve as articles to be worked up into clothing, are properly termed clothiers.

Articles of clothing are supplied from various materials,—

First, those of a textile description, including those manufactured from vegetable materials, as from hemp, flax, cotton, &c.; secondly, those from materials derived from animals, as wool, hair, and silk; third, those which are non textile, as leather and peltry.

These articles of first and second neces-

sity, viz., food and clothing, being supplied, the Apostle Paul says, Let us be therewith content : all beyond food, clothing, and house of the most homely and plain description, would have been considered by so self-denying an Apostle, as superfluities, and luxuries, and mere decorations, as things to be dispensed with. The non-mention by the Apostle of a house and its comforts, may be accounted for by considering the fine clime of the East, and the nature of his holy calling, in the discharge of which he travelled from city to city, like a houseless and destitute wanderer, having no certain dwelling-place, and no doubt often constrained, from want of a better lodging, to bide out all night, like the cattle of the field, making the bare ground his couch.

Next to food and raiment, the third needful article, of greater or less necessity, according to climate, is

A HOUSE,

to serve as a shelter from the inclement skies, and as a place of stationary abode.

The two former articles, food and clothing,

being portable, may, if need require, be provided for long journeys, and accompany us in our movements, as in patriarchal times, ere roads were constructed, or inns provided. But so great have been the inventions, improvements, and conveniences for modern travel, that a person may now pass rapidly from one end of the kingdom to another, and in a few hours, in a sort of travelling house, or close carriage, completely sheltered from the weather. But a local habitation for those who stay at home, is needed as an article of necessity, next to food and clothing.

These local habitations, constituting as they do, above all the portable works of man, by far the greater evidences and proofs of his industry, skill, and perseverance, may be contemplated where they stand, either singly or collectively, as exhibited in and around the great metropolis, from the humble dwelling of the cottager, to the neat villas and mansions of the gentry, the splendid seats of the nobility, and the magnificent palaces of royalty; also all remarkable public buildings,

besides those for trade, commerce, and merchandise; all duly represented in the Great Exhibition of the Works of Industry of all Nations, by the vast and capacious Crystal Palace, as one of the chief and most extraordinary specimens of human industry and enterprise in the whole art of structure raising; erected, as it was, of unwonted materials, and in so short a period of time.

And last, not least, the Exhibition of intellectual furniture, as food and tools for the mind or head,—that cogitative workshop of the spirit, and collective store-room of useful knowledge and information, derived from every available source,—the seat, the study, and abode of the noble faculty of the understanding; wherein, as if inspired by Him who made it, all the works of men, and every article contained in the great exhibitions, wherever displayed, of the works of industry of all nations, that skilful hands have ever executed, were all originally planned, contrived, and invented, and eventually brought to the perfection we see, after great study, intense cogitation, and an immense amount of in-

tellectual labour, more arduous and trying to the spirit than even the labour of the hands.

Wherein also were planned and invented all the wonderful machines, engines, and tools used in the production of each, and all the works of industry, and in every art and science, as well as the arts and sciences themselves, were all previously planned and invented. And shall this intellectual workshop, from whence originated all manufactures, pass unrepresented in the Great Exhibition, even in a literary point of view?

When it is further considered, that from this intellectual workshop, or *attelier*, under God who made it,—who is the first grand original fountain and source of all its knowledge, wisdom, and understanding, and beautiful contrivance, and invention; who teacheth, and hath taught the minds of men;—hath originally proceeded and been produced, all the admired works of men, wherever situated; all that fertile imaginations have cogitated, either written or printed, in prose or verse; all the beautiful designs, patterns, figures, drawings, plates, plans, illustrations,

ingenious contrivances, and decorations of every varied form, material, and description. In short, everything great or small, that skilful hands can and may execute, under the special guidance, head work, and direction of the mind, exercised through its faculties, through the mind's eye, ever overlooking the work as it proceeds, and the handling of the tools, such as the pen, the pencil, or the chisel.

Only consider the immensity of useful and profitable employment for industrious and skilful hands, which the workings of the inventive mind in its *attelier* have been the means, under God, to set on foot, for the benefit, comfort, and convenience of the community at large, as well as for the general improvement and enlightenment of other less cogitative minds, by dispelling, through the medium of those useful tools of the intelligent and intellectual, the tongue of eloquence, the pen, and the press, the darkness and ignorance which otherwise might still have pervaded the souls of the great mass of the unreflecting community.

Surely that which achieves all these great and useful results, ought to be held the first in rank, and be esteemed before all the works which human hands have executed.

SECTION VIII.—MIND REPRESENTED.

The mind of the Spirit of God is represented to us by our own selves, and by his other marvellous works in general, whether on earth beneath, or in heaven above, all set forth his praise. All thy works praise thee, O Lord. The heavens declare the glory of God, and the firmament sheweth his handy work. There is neither speech nor language, but their voices, or silent characters, luminously imprinted on the blue canopy of heaven, are heard, or read and understood among them, as intelligibly setting forth, and declaring to the eye and soul of intelligent man, his Maker's glory, that the mind that made them is Divine. But in this world the work of

the Spirit of God is more especially and further represented, in and by the minds and spirits of all mankind, from the lowest to the highest intelligences, which he has given and created, and endowed, constituting an intellectual finish, and completion to his other mundane living and moving works. Hence, to crown the whole he gave the spirits of all men. "The spirits of all are his and he gave them" to inhabit their carnal bodies, with all their several accompanying noble mental faculties of perception, intelligence, and understanding, to love, adore, and render unto Him at all times spiritually worship, praise and thanksgiving.

The intellectual mind of man and man himself, may be said to be the noblest animated chef d'œuvre of the great Creator in this world, being made a little lower than the angels, and is bound by every consideration to do honour to Him who made him, to honour his holy name and his word, and to serve Him faithfully all the days of their life. Had man made himself, he might honour himself: But it is He that hath

made us, and not we ourselves, and therefore he who made us, ought to have all the honour. As he who buildeth the house hath more honour than the house. He who built all things is God, and therefore hath more honour than all. So he who made man, hath, and ought to have from man, more honour than man, or aught that man can make or achieve. And thus the mind of man, the noblest intellectual work of God in this world, may be represented, in the Great Exhibition of the Works of Industry of all Nations, and on all other similar occasions by the vast concourse, and assemblage of the highly enlightened visitors from all parts of the United Kingdom, and the world at large.

Praise God in his holiness, praise Him in the firmament of his power, praise Him in his noble acts, praise Him in his marvellous greatness, let every thing that hath breath praise the Lord, is the invocation to all intelligences, that he hath made, and redeemed, out of all nations, and kindreds, and people, and tongues, both now, as when they shall hereafter happily stand before the throne

and before the Lamb, clothed with white robes, and palms in their hands, ascribing with a loud voice, "Salvation to our God, which sitteth upon the throne, and unto the Lamb." *

By the numerous manufactured articles exhibited in the Grand Exhibition and elsewhere, the many minds of as many industrious human beings in the various branches of trade, commerce, and the arts; also in science, and literature, to which they may have severally applied the same, whether in the different departments of mechanical contrivance and invention, or artistic skill, will be represented. But there will be this wide difference between the works of man, and the works of his Maker. The exhibition of the former will be all dumb show, devoid of animation, but of the latter, with the exception of inert matter, all life and activity, and as regards man intelligence.

Feeling secure in the quiet possession of those three main requisites of life, food, clothing, and a dwelling, however humble:

* Rev. vi. 10.

persons in any circumstances may be therewith content.

Things plain and homely answer all the purposes of mankind, as far as the real necessities of the body are concerned ; equally well, or better for service, and use, than gaudy, costly, gay, and splendid articles.

The latter being generally too rich, and too expensive for common use, are merely fitted for outside show, and to be occasionally looked at, when not enveloped in their outside covering of brown holland, or duck.


But in this transitory world, among such creatures as mankind are, there always have been, and no doubt always will be, rich and poor, as long as the world endures as it is. But supposing all were equally poor alike, as a flock of rooks, or in circumstances similar to those of Adam and Eve after the loss of Eden, or those of the Patriarchs, without money. In such cases there would be no customers able to purchase splendid and expensive articles : consequently the latter would soon cease to be manufactured, and to be displayed in

grand shops, as is the case, in districts, where all the inhabitants are comparatively poor, and scarcely able to purchase anything beyond the common necessities of life : therefore it is abundance of money or wealth, that makes what is called, "the fine mare to go ;" that sets all the fine arts to work : that creates artificial wants and necessities : that enables people to gratify the vain desires of the flesh, and of the mind : the lust of the eye, and the pride of life, and the vanity of the creature whenever so disposed.

The delicacies and elegancies of fashionable life are purchased and enjoyed by the opulent, but they are wrought, and manufactured by the industrious artizan.

It is true, we may all exist as the bulk of mankind do, in a state of poverty, but without the ingenuity and industry of the man that earns his bread, the magistrate and his train could never possibly shine, and the crown and sceptre itself could make no figure.

But were all the rich and opulent to content themselves, like a late millionaire, old



bachelor banker of Gloucester, with a frugal table meanly spread, plain apparel, and plainer furniture, and no equipage; how could they spend their incomes? and where would be the demand for those splendid, rich, elegant, showy, and useful articles of every description, for the adornment and decoration of the person: the richly laid-out table: the elegant apartments: houses and equipages: displayed and exhibited, in splendid shops, from one end of London to the other, and in all the chief towns and cities of the civilized world, and the specimens collected from thence, and brought together for comparison and competition in the Great Exhibition of the Works of Industry of all Nations? Visitors viewing these grand displays, and noting the vast variety of articles contained therein, and elsewhere, in splendid shops and courtly mansions, may perceive that in the style of furnishing those four main articles of domestic use, food, raiment, house and equipage, any amount of expense may be incurred, from the smallest to the most ruinous extent.

From the plain attire, the frugal table, and meanly furnished dwelling of the cottager, to the fashionable attire of the rich, their wearing of gold, and putting on of apparel : the richly spread and sumptuous table, with its splendid cutlery, china, glass, silver and gold plate displayed glitteringly beneath the hundred lights of brilliant prismatic lustres ; the elegantly furnished apartments, teeming with costly upholstery, pictures, vases, musical instruments, and articles of vertu : with other equally costly appointments, both indoors and out, partly consisting of richly caparisoned horses, gay equipages, showy liveries, and other luxuries intended for fashionable display.

Into all these extra, and dispensable expenses, the rich may be said to lead one another. The higher orders setting the example, and giving the ton : which those beneath them, as if impelled by the imperiousness of fashion, as well as inclination, speedily adopt, and follow as circumstances may admit, in order to keep up appearances, and to avoid singularity. As if to

verify the literal truth of what the Apostle says, "For the creature was made subject to vanity, not willingly, but by reason of him who had subjected the same in hope." *

By means of these outward displays, both in public and in private, the more outward works of human skill and industry are exhibited and set off to the greatest advantage before admiring eyes.

SECTION IX. MANUFACTURERS.

Manufacturers possess an advantage which the producers of raw materials do not.

The former, by the judicious application of decorative taste and design, and the application of skilful labour in the process of manufacture, are enabled to enhance the value of some raw materials they purchase of the latter, ten fold, or to almost any extent. But besides the price of the raw material, there will be the expense of the

* Rom. viii. 20.

extra high skilled labour to set against it ; which, if great, must proportionably increase, and if cheap, lessen the price of the articles so manufactured.

But the latter—the producers of the raw materials have no means of increasing the value of their raw materials, or to enhance their price beyond their natural intrinsic qualities ; not even by application of extra and skilled labour, which, if applied at all, is applied with a view rather to increase the amount of produce, than to enhance its marketable value ; which sometimes, so far from enhancing, has rather a tendency to depreciate its marketable value.

The marketable price being regulated by supply and demand, or by plenty and scarcity, according to the vicissitudes of good or bad seasons, to which the producers are subject, and from which the manufacturers are exempt.

But in no case can the ordinary unskilled labourer afford his labour cheaply, if the cost of provisions, clothing, cottages, and other requisites for the daily supply of which he

toils, are dear. A subsistence he must have, whether bond or free, in the union house or out of it, let prices go how they may. But the price of labour is also regulated by supply and demand, as in some free States of America, where common day labourers are few, most being settlers, and proprietors of land, who will work laboriously for themselves, but not for others, without great wages.

Even the manufacturers of flour into bread and pastry, have an opportunity to increase the value of the raw material, by making up expensive cakes and tarts, to meet the extravagant fancies, and taste of their more wealthy customers. Cooks may also do the same, by making up dishes and pies.

Manufacturers find out the supposed probable means of purchasing possessed by their different customers ; and therefore, from the vast improvements in machinery, and in other respects, they are enabled to make up goods and wares accordingly, so as to suit the pockets of the rich, as well as those of the middle classes, and the poor. And hence there exists little uniformity of price in any

kind of manufactured, as in other articles of general consumption, persons therefore purchasing the former, where they cannot put confidence, had need be good judges of quality.

They are also shrewdly aware of the vanity of the human mind, and that most persons delight more or less in expensive habits, even beyond their means.

But if people of limited means, or even of good fortune, will indulge in expensively manufactured articles, such as rich, superfine clothing, splendid houses and costly furniture, and other things, when they might obtain cheap, and equally strong for use, but of a coarser and plainer description ; and when they will indulge in expensive meats and drinks, and other luxuries, when plain would be better for their health and strength, they can have no one but themselves and their pride to blame, if they come to be continually in straits, and in pecuniary difficulties.

But people cannot, under any circumstances, do without a sufficiency of plain wholesome food ; but they may do without


pernicious and expensive meats and drinks, and hurtful enervating luxuries. They may do without fine clothes, fine houses and furniture, and fine jewellery and equipages. They can go back to primitive times as emigrants, to plain households, and provisions, plain home spun clothing, and even to sheep skins and goat skins, as the wanderers in desolate places, of whom the world was not worthy.

But this system would not generally appear comfortable with a supposed wealthy, and highly civilized state; and therefore it is of little avail to moralize upon such a subject. No doubt the present course or things has been wisely designed, in order to induce the rich to part with their superfluous wealth, and for promoting the dispersion and circulation of the medium of exchange, and at the same time to teach mankind by experience the vanity of all sublunary things. "I have seen all the works that are done under the sun, (said Solomon,) and behold, all is vanity, and vexation of spirit." And how many will repeat the same, by the time they have seen and experienced as much ?

SECTION X. DECORATIONS.

Beyond a due supply of the main articles of creature comfort, the greatest expenses seem to be subsequently incurred in the exterior, ornamental and decorative departments; especially in those articles that are destined for show, and outward display; or, in other words, to gratify, and please the eye, extending almost to every article of furniture placed in a position to be seen in the house, and the house itself externally decorated. The same applies to outer garments. The various textile fabrics to be made up into raiment destined for outside wear, are generally got up with greater attention, and expense, being rendered highly ornamental, by means of figured patterns, either woven, or obtained by printing, in various styles and colours.

This system of ornamenting fabrics has been greatly extended to various other articles besides linen drapery; as to paper hangings for rooms, printed druggets for



carpets, printed oil cloth for passages, halls, and table covers, printed fustians for shooting jackets, some woollen cloths, and to printed calicos of all sorts, for window-blinds, bed-curtains, including india-cotton chintz. The intention of all these, and other embellishments, being to render persons' outward garb, as well as every visible article of furniture, in and about the house, and its whole establishment, exceedingly smart, neat, elegant, and stylish in appearance, and every way pleasing to the eye.

The art of printing having been entirely unknown to the ancients, both Greeks and Romans contented themselves with simply dying their fabrics for robes, and external apparel, either with the famous Tyrian purple, or with crimson and scarlet, and other uniform and showy colours.

The same might be observed of the natives of this country, in more primitive times, not long since, before fortunes were made by calico printers; when home spun, and home manufactured articles, for the dress of both men and women, were likewise home dyed,

and home made up. A somewhat similar display of decorative taste, more pleasing, and less capricious, and variable as to fashion, may be annually observed, as having been elaborately applied, more or less, to almost every interesting object in the natural world, by way of high and picturesque finish. We may instance the feathered tribes, both diurnal and nocturnal. The diurnal being in numerous instances the most conspicuous, for the brilliancy of their colours, and plumage; whilst the colours and plumage of the nocturnal birds, evidently in consequence of their being not intended to be viewed except very rarely, are generally plain and sombre. The same great difference in brilliancy of colours, applies to the insect world, especially to the Lepidoptera, both diurnal and nocturnal. The colours of the diurnal being the most showy and vivid, whilst the colours of the nocturnal lepidoptera are generally sombrous.

But why this difference between the colouring of the diurnals and nocturnals? Evidently, because the former more frequently meet the eye of the admirer man, and the latter seldom.

We see evidences of the same decorative display in the tasteful, beautiful, most chaste, elegant, and infinitely varied and diversified arrangements of colours, as exhibited by the flowers of the field, of every hue, according to their genera and class. In themselves beautiful specimens of matchless artistic skill, chaste-ly designed as to pattern, and softly blushing like the rose as to colour, and some sweetly perfumed. They also serve to decorate every little nook and corner, grassy glade and sunny bank, where they prettily and sweetly grow. They are also universally diurnal, like true children of the light, and of the sun, invariably unfolding their charming blossoms, and petals to the warmth-giving beams during the day, and closing them up at night.

The animal creation is also adorned, and beautified, and twice annually furnished by Him who made them, with a new, sleek and cool dress, for the summer season, as well as a warmer one for the winter.

In the summer this general and annual outfitting, and decoration, is most conspicuous. The birds, beasts, and insects, have all


received their new and brilliant gala costumes and uniforms, according to their species, regiments, and classes, for the season.

The trees and shrubs have assumed their verdant summer attire, and the green pastures are enamelled with bright flowers; these latter are further beautified, and the scene enlivened by the presence of the living creatures, sporting amid them on gay wing, from flower to flower, giving an animated and cheerful finish to the immediate and beautiful landscape under contemplation.

The decorative art seems to have been applied chiefly to the surface of things.

SECTION XI.—COLOURS.


In nature, in addition to an infinite variety of chaste forms, and as great a variety and diversity of beautiful patterns, the general application of colours seems to be resorted to as the principal means of decora-



tion, which, being most tastefully arranged, and applied to the surfaces of things, come in with most beautiful and varied effect, highly pleasing and delightful to behold; clearly showing that the Almighty Creator was not only perfectly acquainted with the nature of all things, but with their visible and charming appearance, produced by means of his inimitable decorations and colouring. God saw the light, that it was good; and he saw everything that he had made, and behold, it was very good, and very beautiful—good in every respect; good and perfect in both their internal and external organization—the vital organs, and the great secret of the vital principle—that moving invisible power hid within them, like the concealed main-spring of a watch, (only clearly understood by the watch-maker,) good and perfect: perfect in every limb, member, and faculty of the body; the eye, the ear, perfect for seeing and hearing. “He that formed the eyes of all, shall not He see? He that teacheth men knowledge, shall not He know?” “Known unto

God are all his works." How admirably are the colours varied, contrasted, and delicately blended, to whatever they are applied in nature ! as if to show that the Creator took pleasure in such exquisite adorning of his marvellous works, from the least to the greatest. "For his pleasure they are, and were created." And surely we may take pleasure in contemplating the same.


How admirably are the different shades of green, one of nature's favourite ground colours, applied to the variously formed and scalloped foliage of trees, plants, and shrubs, gradually changing into the mellow tints of Autumn ; the brilliant colours applied softly to the velvety wax-work surfaces and corollas of the flowers of the garden, and the wild flowers of the field ! the blossoms of flowering trees, plants, and shrubs, all pencilled, adorned, and coloured so exquisitely fine, and so smoothly, that through the most powerful lens, the eye, instead of discovering the least roughness in their texture or colouring, finds their qualities more enhanced the greater the power of the magnifier ! Not



so with the adorned and painted works of man, who also occasionally takes pleasure in trying his humble skill to imitate, as well as he can, the works of nature in outward form, appearance, and colouring, in various artistic ways, either by modelling, drawing, or painting; but these latter productions of man, however artistic, must be viewed at a proper distance even by the naked eye; instead of improving in smoothness of colouring and fineness of texture, when viewed through a magnifier, they appear rough and coarse in the extreme; even the finest line engravings will not bear inspection through a lens so well as those finer wood engravings which are struck off with letter-press printing. The same exquisiteness of form, texture, and colouring, may be observed in the rich adornment of plumes, and the plumage of the feathered tribes, from the birds of paradise to the coruscant plumaged little humming-birds. How richly are some birds adorned; yet how unconscious do they appear of their smart dress! how little pride do any of them exhibit!

The little world of insects, also, has not been adorned with less care, beauty, and variety than the birds of the air, or the flowers of the field, amid which they revel and sport, under the bright beams of the sun.

The adornment of the coats of animals, including the scaly reptilia, and other creatures, has been in like manner elaborately attended to. But this is not the only good quality of the clothing which God has furnished to the animal creation, besides beauty and warmth; it is also highly useful to resist the most inclement and stormy weather; so arranged upon their bodies, one layer overlapping another, to shoot off the wet, like the tiles of a roof, from the tail to the head; the fur and hair of animals, also, for the same purpose, inclining backward, from head to tail. Thus has it pleased God to clothe and adorn the beasts of the forest, the fowls of the air, the insects, the lilies and flowers of the field, so that "even Solomon, in all his glory, was not arrayed like one of these;" as the Son of God himself asserted. "How much more could, and shall he not clothe you, O ye of little faith?"



These admirable and marvellous works of God to us appear all original; there is nothing in this world we can compare them to, except to one another, by way of reference to some common and well-known type. Whether they are derived from patterns of things in the heavens no mortal man can tell.

With reference to ornamental patterns and designs, however elaborate, chaste, or elegant, it is difficult for the inventive mind of man to conceive anything quite original; his patterns will always show from whence they are derived, or borrowed, and will partake more or less of a simple or compound semblance to some known existences in the world. As in the case of idols, however incongruous and monstrous, they are but distorted resemblances, derived from the likeness of some object or objects in creation.

The dead works of man, unlike the living works of God, do not, by spontaneous growth, like hair upon the skin of animals, or feathers on that of birds, or leaves or blossoms

on trees and shrubs, produce their own decorations; everything that man manufactures is, in the first instance, extremely plain, and every little extra, by way of outside ornament and decoration, has to be superadded, or tacked on to the surface; either graven, sculptured, carved, embossed, pierced, printed, painted, lackered, plated, gilded, or cast, at an immense additional expense of time and labour; and as to textile fabrics, they are either embroidered, printed, or figured with patterns, worked in either by hand or in the loom.

SECTION XII.—THE SOCIETY OF FRIENDS.

The respectable Society of Friends are remarkable for patronizing everything plain, but neat, good, and excellent as to quality, for their own use. Plain dinners, plain attire, plain house, plain furniture, and plain equipage, although there is scarcely any liv-

ing creature or object in nature that is left externally quite plain and unadorned. As to dress, the Friends may be said to follow nature in one respect, that is, they do not materially vary the fashion of their costume, but continue to retain that which was in fashion in 1650, just two hundred years ago, being about the period they first made their appearance.

By adopting this plain system, the careful, thrifty, and respectable Society of Friends no doubt avoid a great deal of lavish, and in their judicious estimation, needless, if not useless and extravagant expenditure, for which there appears to exist no positive necessity. So that we seldom hear of any of that persuasion being in pauperism, or having ruined themselves by extravagance, or become embarrassed in their worldly circumstances, from making a vain show in the flesh, or from profuse and sumptuous living. Their meeting-houses are exceedingly plain, entirely devoid of architectural embellishments. So is the cut and colour of their garments. In painting their houses and

premises all showy colours are rejected. Drab, the least ornamental, and the least applied in nature, appears to be their favourite colour.

The raiment of the women is generally exceedingly neat in appearance; but though not gaudy, it is, however, contrary to the injunction of Paul, rather costly; being generally plain coloured silks of excellent quality. Neat plain stuff gowns are also worn in common; but muslin dresses, flounces, figured patterns, and showy, gaudy prints, are very becomingly and characteristically rejected; the spinsters neither dressing extravagantly, nor adorning their caps with ribbons. Thus by adopting the injunctions of the Apostles Peter and Paul, a further lavish, and to them needless (as being unadorned, adorned the most) expenditure is avoided, who, instead of that outward adorning, of plaiting the hair, and of wearing of gold, and jewelry, and artificial flowers, and ribanded-up caps and bonnets, content themselves with a meek and quiet spirit, which is, in the sight of God, of great

price. And as Paul enjoined that women also adorn themselves in modest apparel, with shame-facedness and sobriety, not with embroidered hair, or gold, or pearls, or costly array; by adopting these scriptural injunctions, they also avoid, in some measure, the sin of pride and ostentation; as if they felt aware of the innate vanity of the human mind, and the effect of those outward showy, dressy things, in fostering and producing those besetting sins.

All have continual cause to thank and praise God for his divine gifts, both of mind and body, whereby he hath enabled mankind to adapt to their use the various materials He has bountifully provided for their necessities. But all have still further cause to thank Him for the Holy Scriptures, which are, by his grace and divine teaching, able to make us wise unto salvation, through faith which is in Christ Jesus;* all given by inspiration, and profitable for doctrine, for reproof, for correction, for instruction in righteousness:—to admonish the world of

* 1 Tim. iii. 15.

all sin, both original and actual, both general and particular; for all have sinned, and come short of the glory of God; and especially against all abuse of the blessings of Providence, in going to extremes and excesses, whether in eating, drinking, or costly array.

But to what avail will all these fatherly injunctions of Scripture be given, if they are to be disregarded by his children, who at the same time profess to be guided by its precepts? Meat, drink, raiment, and house are four main articles of bodily necessity; but it is possible they may be all abused, and carried to a ruinous, intemperate excess in the use. As to the extent or excess to which the decorations of art may be carried, with regard to house, furniture, and equipage, Scripture is silent; but with this caution,—

“Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

“And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

“Then thine heart be lifted up, and thou

forget the Lord thy God ; and thou say in thy heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God : for it is He that giveth thee power to get wealth. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, I testify unto you this day that ye shall surely perish.”*

There are dangers and sins peculiar to prosperity, as well as to adversity. The sins peculiar to prosperity Solomon had experienced, and those peculiar to adversity he had witnessed ; and therefore he says, “ Remove far from me vanity and lies : give me neither poverty nor riches ; feed me with food convenient for me : lest I be full, and deny thee, and say, who is the Lord ? or lest I be poor, and steal, and take the name of God in vain.”†

To what extent it may be prudent or wise on the part of individuals, or a nation, to carry architectural grandeur, magnificence, and display ; the times that are past will

* Deut. viii. 12—14. † Prov. xxx. 8, 9.

afford a series of solemn admonitions. Many houses in this nation, once great, goodly, and fair, and their occupants and owners, once so proud and lofty, are become a desolation, without other inhabitants than those that delight in darkness and desolate places—the owls and the bats. Witness also the proud ruins of Egypt, and the grand architectural ruins of ancient Greece and Rome, erected as they were, at the period when those ancient nations (long since departed) had arrived at the very summit of human greatness in wealth, power, and renown; all which, their magnificent and costly architecture gave indication, and afforded indubitable evidence.

As the erection of a splendid mansion is an indication that the owner has attained, either after a life of care and toil, in gathering up, or by inheritance to vast wealth, with a desire common to most men under such circumstances, to make a little vain show in the flesh, turning out for the benefit of trade, (a circumstance to which no manufacturer or tradesman will object,)



sets on building a costly shell of a house, to be furnished with all its varied and splendid accompaniments "tout en suite," and equally rich and costly, in order to correspond.

All outward ornaments, and external decorations of art, are of no further use than to please the eye, and through that avenue, to gratify and please the mind ; by this means they directly assail the mind, and produce those deplorable effects upon it, which constitute the very abuse of sight, from which a blind person would be exempt. The Almighty has enabled us to look upon each other, to see and to be seen, and to behold his marvellous works ; but not for the purpose of worshipping or paying homage to men, but Him who made them ; much less to pay homage to the inanimate work of man, or to the likeness of anything that God has made, whether the latter be material or immaterial, sculptured, painted, or reflected, as the likeness or image of a person in a looking-glass, so often an object of consultation in outward adorning.

PART III.

SINS RESULTING FROM MANUFACTURES, OR
THE WORKS OF MEN'S HANDS, MOSTLY
DECORATIVE.

ONE sin is vanity, another is pride, and a third is idolatry.

The two former need no argument, since they may have been witnessed in the world, if not individually exemplified and practised, and by experience felt, more or less.

Money is a manufacture of man's, whether paper money or metallic; "The love of which," hath been declared in Scripture to be, "the root of all evil." * But the greatest and least pardonable of all sins, to which the works of men's hands have led, and do more or

* 1 Tim. vi. 10.

less tend to lead, is idolatry of various kinds and degrees ; leading people first to admire, and then to worship the works of their own hands, that which their own fingers have made. And hence arises the danger in the application of the works of human decorative art to the purposes of religious worship—under the vain notion of honouring, but really dishouring thereby, “The Most High, who dwelleth *not* in temples made with (human) hands, neither is worshipped with men’s hands ;” who, if he deigns to dwell in aught human, it will be in one of his own temples, created, sanctified, and made without hands ; “In which ye, as living and spiritual stones, are (and may be) builded together for an habitation of God through the Spirit.” For what are all the finest dead works of emmets like mankind, in the estimation and sight of the infinitely glorious Maker and Creator of the stupendous universe, and all that is therein ? High over all, supreme Ruler and Preserver ! “Before whom all nations are as nothing, and they are counted to Him less than nothing, and

vanity.”* People may carry their admiration of the works of human art and industry to such an unwarrantable extent, as to amount to enthusiasm and adoration, surpassing even their admiration of the marvellous works of creative wisdom.

Solomon said, “I have seen all the works that are done under the sun, and behold all is vanity.” And what agreement hath the temple (that is such a living spiritual temple) of God with idols? “For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people.”†

Man makes many things to himself, which he has been enabled by Him who made him to do. Man’s power to do this,—to manufacture, was known, and acknowledged by, and at the time the commandments were given. That circumstance further proving the knowledge of the proneness of mankind to idolatry, and to other sins forbidden. To bow down to, and worship graven images, wood and stone, the workman-


* Isa. xl. 16.

† 2 Cor. vi. 16.

ship of men's hands;—"Thou shalt *not* bow down to them, nor worship them," &c. These things not being manufactured by the generality of the community, from their lack of knowledge of the art, are not to be had without calling in the aid of the craftsmen, fine artists, and setting on the workmen whose handiworks, the rich setters on, or non workers (being the guilty parties,) honour, and worship. That is, they worship, honour and bow down to the works of a poor labouring artizan, whom in their hearts they despise: and in so doing, they, the worshippers, plainly honour the thing made, more than they do the maker of it; thereby exemplifying the nature and giving a true picture of idolatry. Worshipping the creature, rather than the Creator of that creature or thing; which ought not to be the case in any manner, with truly rational beings; inasmuch as he who builded the house hath, and ought to have, more honour than the house; and the workman, more honour than the work. But the work is bowed down to, and worshipped by short-sighted mortals, even by those who

call themselves enlightened; whilst the maker of that work, the workman himself is despised, and looked down upon with supercilious contempt.

Thus the architecture receives more honour than the architect; the glaze more honour than the glazier: the building than the builder: the work done more honour than the workmen who performed that work. All such conduct is just like that of short sighted idolatry, which cannot, or will not, see afar off, neither the matter in its true and proper light—seemingly in a state of wilfully self-blinded mental deception, “deceiving their own hearts.” Enough to cause the workmen and makers of the objects of their employers’ honour and worship; all the carpenters, carvers, sculptors, painters, and smiths, and Demetriuses, and others of like craft, weavers, upholsterers, and general decorators, who are not over particular as to who they work for, or as to the use their employers make of their handy performances, by which the former obtain their wealth, to laugh in their sleeves, and to



say in their hearts, What fools! "we have burned part of it in the fire, with part thereof we have roasted roast," and warmed ourselves, and had our dinners over it, and our jovial drinkings!

What infatuation! And how offensive to find our works more honoured than our humble selves, to which they bow, but never condescend to bow to us! How vain, how contemptible a species of idolatry is it! honouring the thing made, and holding the maker of it in contempt! Fine, vain, proud creatures remarking, Oh! it is indeed a beautiful piece of workmanship! But as to the workman, Oh! he is only a poor working, or labouring man of no consequence! Unmindful of "Him who worketh hitherto." And unless some one did; all would soon be undone.

Having gone thus far in beautiful decorations, the next step is an image or likeness, εἰδω, to see, to look upon, and then, as a matter of course, every time carnal eyes are turned towards those things, bowings, by way of honouring them, and formal parading, and

what not superstitions, and vain carnal conceit besides, as if popery was coming back to take possession of the richly decorated fabric.

By the same means the Catholic church was drawn back, step by step, into the use of images.

The invisible and spiritual church having answered so well, and having grown and increased, some were not satisfied, but they must set about having a more visible church, which could be no otherwise than a carnal and material one, to be visible to the natural eye. Hence as wealth and power increased, splendid fabrics of stone, assuming the name of *the Church*, that is, the *wood* and *stone* church, began to be erected. These, of course, to have every thing '*en suite*,' must be splendidly furnished and appointed, and a splendid and showy form of ritual must be introduced, attractive to the eye, a sort of eye service, the performance of which people who had sight might see, (and some peep at through such places as agioscopes,) with their carnal eyes, and be pleased, and gratified, and as some say edified, by the spectacle.

By degrees decorations increased profusely, bare walls must be relieved, manufacturers, architect, sculptors, carvers, and men of like craft, must be called upon to furnish suitable plans, and elaborate decorative devices, which their fertile imaginations soon supplied in great variety and abundance, all more or less partaking of, and tending to the emblematical, symbolical, and allegorical system of the ancient heathen mythology : some might have urged one thing, and some another ; some might have recommended, as appropriate ornaments for a sacred edifice, the introduction of images of saints, (such as reformers demolished,) and angels, the former placed in beautifully sculptured, and canopied niches ; which things being adopted, and introduced, others might have gone a little further, and pointed out the incompleteness of the whole sculptured assemblage ; to have all those cold stone images of saints visible without the image, or visible likeness of the invisible King of Saints and angels, also present. So that in the end this also appears to have been complied with.

And thus manufactures, or works of men's hands, carried the point. Of course it answered their purpose, that the thing should become quite the rage. And hence arose, and may still arise, the danger in the application of the decorative works of human art to the purposes of the divine worship of Him, who is spirit. "God is a spirit, and they that worship him, must worship Him in spirit and in truth. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." *

So worship Him all ye nations, praise Him all ye people.

SECTION I.—IMAGES.

A few months since the following announcement appeared in a leading journal.

* John. iv. 23, 24.

“CATHOLIC ART.

“Messrs — Beg respectfully to intimate, that they have now on hand a variety of new images, and other objects of devotion, to which they are desirous of inviting attention. Amongst them are, 1st, a beautiful image of the Madonna, five feet high, just executed: price, in composition, painted, five guineas, or painted and gilt, six guineas. 2nd, an image of St. Aloysius, after an authentic model in possession of the family of the saint, nearly two feet high, 10s. 6d. Four angels, St. Michael, St. Gabriel, &c., six shillings each. Christ bearing the cross, 7s. 6d. A variety of crucifixes, &c. Specimens of the beautiful Munich images; and every requisite for private oratories, chapels, or churches, supplied.”

When such announcements as the above appear at the present day in a Protestant country, strangers abiding, like Paul at Athens, might be ready to imagine the existence of wide spreading superstition among us.

Although the ancient idolatry of Greece and Rome has vanished, like the darkness of benightenment, before that divine light that lightens every man that cometh into the world, yet, like natural darkness, and the man of sin, it is not entirely or totally chased away never to return, should an opportunity to do so occur; it still casts its shadow; it still lingers and lurks about the confines, ever ready to shade in whenever the true light becomes obscured. It still has its ramifications outwardly in the world, as in India and China, and inwardly in vain imaginations, as Paul saith to the ancient Romans,—

“When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

“Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” *

* Rom. i. 21.



Image making begins, as it began in the imagination, the vain imaginations, trying to imagine, or think of something they may liken the invisible God (whom no man hath seen, nor can see) to. Striving to liken the invisible and spiritual, to something grossly material, as a visible idol or image of stone, (*εἶδεν*,) to see, or look upon with their carnal eyes; changing the glory of the incorruptible God into an image, made like to corruptible man.


The Greeks and Romans, in their vain imaginations, flattered human nature, and fixed their minds upon images, made like to corruptible man exclusively; mostly statues of fine marble, finely sculptured by art, and man's device, and so fell down and worshipped stocks and stones, the work of their own hands, that which their own fingers had made.

The ancient Egyptians, in their vain imaginations, deified four-footed beasts, as calves (Apis) and bulls; also birds, as the ibis; also reptiles, as crocodiles; and thus served and worshipped the creature more than the Creator, who is blessed for evermore.

Thus the nations of India do the same at the present day, in their vain imaginings, or mixed idolatry, worshipping graven images, as their gods Brahma, Siva, and Vishnoo, or Crishna ; and four-footed beasts, as Brahma bulls.

It is to be deplored that beings so mentally endowed as mankind, should at any time have abused their mental faculties and gifts, especially the gift of seeing and understanding, by worshipping the work of their own hands, or the creature instead of the Creator ; as if their spirit could not worship the invisible and spiritual, in spirit, without some sensible object or image before their carnal eyes, which they ought rather to close when they would realize spiritual devotion, either in public or private, without having their attention distracted by such things as images, or other outward objects of carnal vision ; for if people were blind, images, paintings, and figures would be of no use to them.

But it may be suggested, so great is the ingenuity of mankind, that in case of blindness they would next resort to the abuse of



the sense of feeling, and make, each one for themselves to worship, pocket images, or penates; this thing the ancient idolators did; because the images of their gods were large, and confined to the temples, therefore they made smaller images of various materials, some of brass, porcelain, and wood, to carry about with them, or to place in their houses, which they termed penates, or household gods. The Hindoos practice the same craft to the present day.

The word idol is derived from *εἶδω*, to see, and the compound word, idolatry, from *εἶδωλον*, an idol, and *λατρεύω*, to worship devoutly, in a slavish manner, from *λάρτις*, a slave; that is, in a state of the greatest possible bondage, that of both carnal and spiritual bondage, the bondage of both mind and body.

By the wording of the second commandment, "Thou shalt not make to thyself any graven image, nor the likeness," &c., it is evident that those to whom that commandment was given, had the ability, as well as the propensity, to manufacture such things, or to procure their manufacture by celebrated

craftsmen, like Demetrius of old, and others, as the celebrated statuaries, and artists of ancient Greece, and Rome, some of whose works are known at the present day, under the titles of Jupiter Phidias, Jupiter Olympius, Venus de Medicis, the Apollo Belvidere, and the Hercules Farnese, some remains of which are still extant, and serve as models to modern sculptors, and artists, to whose works though greatly admired as ornaments, and exquisite specimens of the art, there is little danger of the same being bowed down to, and worshipped in the present day, by truly enlightened, and spiritually minded Christians.

Likenesses of the Great Unseen, and Spiritual, are also imagined in peoples' imaginations, and often figuratively expressed in speaking, and especially in writing, which, to a casual observer would seem to be like a species of mental idolatry, in which the Almighty is likened to, and described as, having the members of the human body, and endued with like passions. As when it is said in the Scripture, "The *hand* of Lord hath done this." "And the *eyes*

of the Lord are in every place." "Behold, the Lord's *hand* is not shortened, that it cannot save, neither his *ear* heavy that it cannot hear."* But this, and similar moods of expression, are to be attributed to the feeble accent of mortality, adapting itself to the imperfect knowledge of mankind, and their love of figurative language, as being more striking, and easy to be understood.

Otherwise, for the words, hand, eyes, and ears, used in the foregoing passages, other terms, of a more abstract description, and incapable of being sketched, might have been substituted; as the word *power*, in lieu of hand; and the word *vision*, instead of eyes, and the word *hearing*, instead of the word ear. Rendered thus, "The power of the Lord hath done this." "The vision of the Lord is in every place." "Behold, the Lord's power is not diminished, that it cannot save, neither his hearing heavy, that it cannot hear."

But these figurative expressions are not material things, like the actual fabricated

* Isa. lix. 1.

images and idols of silver and gold, or of wood and stone ; neither have the letters any resemblance, or likeness to any object in nature : they merely convey to, and from, the immaterial mind, immaterial ideas, and as such are unlike material idols, and hence, are no violations of the second commandment.

SECTION II. ANCIENT IDOLATRY.

In this place, in order to the sequel, it may not seem amiss to enter a little further into the subject of ancient idolatry, by giving an outline, and to state how it began.

First, that of Asia, Greece and Rome.

The Babylonians, and Assyrians first worshipped Bel, or Baal, an image of Belus, the father of Ninus, who, to render the name and memory of his father, Belus, or Nimrod, immortal, procured a statue of him to be created, and paid divine honour and reverence thereto, and commanded the Babylonians,

his subjects, to do the same. And thus Ninus, who was no doubt highly complimented as a dutiful and worthy son, for thus honouring the memory of his father, became the first author of that kind of idolatry.


The thing told mightily with his subjects, who revered the memory of their former King Belus; and the fashion, so flattering to human vanity, spread rapidly, like a contagion, and soon infested Greece and Rome, and other nations, till in the end every thing became deified.

What caused the polytheism of Greece and Rome to become so popular, and poetically interesting, was, that it flattered the vanity of human beings, since all their deities, and the graven images of their gods and goddesses, were made in the likeness, and after the fashion of men, and women, of the finest order for symmetry and beauty. Thus this idolatrous system, so flattering to human vanity, and poetic fancy, began, and went on, extended, and throve to such a degree, as wealth increased, till every nook and

corner was peopled with imaginary divinities. Splendid and magnificent temples were erected to them, the ruins of which, at the present day, attest their former grandeur, as awful monuments of Divine displeasure against idolatry, of all sins the greatest, and first forbidden in the commandments.

Has the world altogether turned from those vanities? These first beginnings and objects of idol worship,—statues of men and women? Is there not a remnant of it still lurking about, even in civilized and christian nations?

How often is heard the expression, such and such an one is quite idolized: for no sooner any great or illustrious, whether monarchs, statesmen, or heroes, depart this life, than their adulators or idolizers, set about collecting subscriptions for the purpose of erecting carved images of stone, or molten images of bronze, in honour of them, as if they thought there were no better, or more lasting means of rendering a great name immortal, than by resorting to such frail memorials, which at the utmost may



endure but for a short period, as those before them have ever done. Would it not be deemed sufficient to have their names and fame recorded in the imperishable annals of their country's history, and better still in the Lamb's book of life ?

Secondly. On ancient Egyptian idolatry.

The ancient Egyptians, as before seen, worshipped the creature, rather than the Creator. They also worshipped the creature for the sake of the gift, rather than the original giver of that gift, and rather than the Maker of the creature, that yielded that gift or benefit.

Hence we find they first worshipped the cow, because it yielded them milk. They found that milk was one of the prime necessities of infant life, and therefore they worshipped the creature which yielded so great an abundance of it.

But in the plenitude of their increasing knowledge, their wise Magi afterwards observed, that the milk came only when the calf came, and hence they also transferred their worship to the calf, or made a molten

image of gold, as the Israelites made a golden calf in Horeb, and worshipped the same.

This animal, according to Herodotus, was named Apis, being the calf of a cow, incapable of bearing another, and no otherwise to be impregnated than by thunder, as the Egyptians affirmed.

“ When the priests had brought this their God (Apis) into the presence of Cambyzes, he, in a brutal manner, drew his dagger, and designing to thrust it into the belly of Apis, wounded him in the thigh : then falling into a fit of laughter, ‘ ye wretches,’ said he, ‘ are these things which are composed of flesh and blood, and so easily vulnerable, the gods you worship ? This is a worthy God indeed, and suitable to the character of the Egyptians. But I will let you know that you shall not abuse me with impunity.’ When he had said these words, he commanded the proper officers to whip the priests, and to kill all the Egyptians they should find making public demonstrations of joy, at the festival of Apis. Thus the festival was interrupted,

the priests punished, and Apis, after he had languished some time, dying of his wound in the temple, was buried by the priests, and his death concealed from Cambyses. The Egyptians say that Cambyses grew mad immediately after this sacrilegious action, though it is known that he was so before."

By and by, the Magi discovered how the calf came, and then they thought it more reasonable to worship the bull, and its image, as is the case with the greater part of the hundred and fifty millions of people who live in India, who are still idolators, and among other things worship the image of a bull.

The ancient Egyptians, like the Greeks and Romans, also worshipped the works of their own hands, as may be ascertained by inspecting the large collection, both great and small of ancient relics of their idols, and other things connected with their idolatry preserved in the British Museum: affording, as they do, melancholy reflections upon superstitions, which generally go, as they have ever gone, hand in hand with idolatry,

and the works of men's hands, inducing superstitious votaries, and devotees, to lavish gold and silver out of the bag, for the purpose of making or manufacturing images, or idols, and building and richly decorating and adorning, both inside and out, magnificent temples for those images and idols to dwell in, and be worshipped : affording similar cause for the rebuke of the Apostle to the superstitious and idolatrous Athenians. " God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands," &c.*

Could the dumb cow have spoken, she might have remonstrated with the ancient Egyptians or Magi, as follows:—I give you milk, ye love milk, which was given to me, by Him who made me, as a provision for my calf ; ye therefore take away my calf, which was the object of my tenderest affections, my love, the pleasure of my life, that loved and adored me, who delighted to give it suck ; and therefore ye substituted yourselves in its stead, and became my unnatural calves twice

* Acts xvii. 24.

daily draining my teats, and affecting to honour and adore me as the giver of that milk ye delighted to suck. But I spurn your idolatrous worship of me, and would willingly toss you with my horn. I would rather my own dear calf had been nourished with my milk, and had adored and worshipped me for it, than such calves as ye are, who ought to have known better, and looked further, and not adored the creature, but Him who created that creature.

To break up the Egyptian system of idolatry, and to turn the Israelites after they came up, out of Egyptian bondage, from worshipping such creatures as bullocks and rams, bulls, calves, and he goats, Moses was divinely appointed, and thenceforward, those creatures, instead of being worshipped as deities, were themselves offered up by the Israelites as burnt offerings, and sacrifices to the true God, who created those creatures, and all things: thus bringing in the first covenant which was merely a shadow of things to come. "For the law having a shadow of good things to come, and not the

very image of the things, can never with those sacrifices, which they offered year by year, make the comers thereunto perfect." *

And might not the annulling of this first, or old carnal covenant, dispensation, and testament, by the bringing in of the second, or new spiritual and better one, and the subsequent sacrifice made by Christ upon the cross, for a sin offering, have been among other things intended to break up the carnal, sensual, idolatrous, and also, if we use the term, the androlatrous system of the Greeks and Romans: by teaching and showing that not anything being in the image or likeness of man, nor any sacrifice, much less the altar or cross on which that sacrifice was made and offered, was to be worshipped? Neither was sinful man himself to be worshipped, seeing he rather merited to be sacrificed or punished than otherwise.

The Israelites, after they come into possession of the land of Canaan, always exhibited a hankering after idolatry, to which

* Heb. x. 10.

they were at last subjected under the dominion of the Romans. And had not the new, and spiritual, and better dispensation come in, just at the time it did, to put a stop to it, idolatry would have completely triumphed all over the world, and the powers of darkness would have had a jubilation over it fallen! But this was mercifully prevented. The powers of darkness and idolatry, at the point of victory were discomfited, and their anticipated triumph turned into ignominious defeat, by the advent, or immediate, and opportune appearing of the Messiah. That second grand epoch of our world. When the bright and morning star shone forth in the east! When was heard the voice of the angel saying, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."* When began the heavenly jubilee! "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

* Luke. ii. 10, 11.

Glory to God in the highest, and on earth peace, good will toward men."

SECTION III. SECOND EPOCH OF THE WORLD.

The advent of the Messiah, the second grand epoch of our world, is passed, and what will be the next is foretold. The heavenly jubilant host, having with songs of triumphant praise to God suddenly appeared with the announcing angel, retire to their celestial abodes, to be ever ready as angels and ministering spirits to be sent forth at the Divine command, quick as thought, to minister to them, who shall be heirs of salvation; or be as quickly in attendance upon the Saviour himself, who said, "Thinkest thou, that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels." *

Thus we find the Messiah opportunely

* Matt. xxvi. 53.

entered upon his heavenly mission of mercy and love to the fallen, sinful race of Adam, having appeared not in earthly splendour, but in great humility. Who, though the Son of the Highest, “made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.”* Who though Lord of all, and heir of all things, had not where upon this speck of earth to lay his head! Who was evil entreated and spit upon! Who for his love received hatred, and evil for his good will! “He is despised and rejected of men; a man of sorrows and acquainted with grief, and we hid as it were our faces from him, he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows. Yet we did esteem him stricken, smitten of God, and afflicted.”† As the idolators were in the habit of insinuating respecting those who fell under their persecution, as stricken and smitten of Jupiter, and as under the vengeful wrath and displeasure of their gods.

* Phil. ii. 7.

† Isa. liii. 3.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes are we healed.” “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”

Yet under the pressure of this intolerable burden of sin, (too heavy for any mortal, even his own individual burden to bear,) he went about doing good even to the unthankful and the unworthy: preaching the gospel, (εὐαγγέλιον,) the glad tidings of the kingdom; *—the kingdom of his heavenly Father, which he sought, and taught all his followers to seek, and his righteousness, who was persecuted unto death, even the death of the cross. “Now from the sixth hour there was darkness over all the land unto the ninth hour, and the sun was darkened.” † Probably, on this momentous occasion, the fixed stars appeared shining, but the planetary orbs, as mourning stars, appeared

* Matt. iv. 23.

† Matt. xxvii. 45.

shorn of their splendour. There was neither voice nor language heard among them, but the loud cry, "Eli, Eli, lama sabachthani!" He arose from the dead, and instructed his disciples, saying, "Go ye into all the world, and preach the gospel, (εὐαγγέλιον,) the joyful message, to every creature, (κτίσει,) man." * He ascended up where he was before. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."† The blessed Saviour and Redeemer of mankind was not one of those who spoke smooth things to them; neither prophesied deceits, like the worldly prudent, unfaithful flatterers, and false—as the false prophets, crying peace, peace, when there was no peace. "Think not that I am come to send peace on earth: I came not to send peace, but a sword."

* Mark xvi. 15.

† Acts i. 10.

“For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.” “And a man’s foes shall be they of his own household.” “I am come to send fire on the earth; and what will I, if it be already kindled.”* “But I have a baptism to be baptised with; and how am I straitened till it be accomplished.” “Suppose ye, that I am come to give peace on earth? I tell you, nay, but rather division.” “The disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many.” “And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines,

* Luke xii. 9.

and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." "And then shall many be offended, and shall betray one another." And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

"There is no peace saith my God to the wicked, they are like the troubled sea when it cannot rest, whose waters cast up mire and dirt."* And accordingly we find from the history of the last eighteen hundred and fifty years, such has been the agitated state of the world of human beings, like a troubled sea. Many great changes have taken place. Many idolatrous nations, once so

* Isa. lvii. 20.

great and powerful, have fallen low; and other Christian nations, once insignificant, have risen up in their stead. Wars and rumours of wars have been rife; so also have strifes and divisions, even among professing Christians.

As the agitation of the water and atmosphere is considered more wholesome than stagnation, so also the agitation of men's minds, which are equally as mobile as water, may be considered beneficial and salutary; preventing even the Christian world from settling down into a state of unwholesome stagnation, like a stagnant pool under the process of corruption, tainting and contaminating the spiritual atmosphere.

We are now arrived at the age of bustle; and business-minding industry; the age of comparative refinement. Communications opened both by sea and land, and every convenience multiplied. All more or less greatly eased concerning the labour of their hands. Minds more enlightened, cultivated, religiously and otherwise better informed; civilization advanced; the whole earth no longer

filled with violence, as at the period of the deluge, when all flesh had corrupted their way upon the earth. Improvements of every description going on of a purging and reformatory kind, gradually purging out the old leaven of malice and wickedness, and in lieu thereof, the whole earth being filled with the knowledge of the Lord, as the waters cover the deep; when one shall not say to the other, "Know the Lord, for all shall know him from the least unto the greatest." When children shall be brought up in the nurture and admonition of the Lord, and parents, as in duty bound, shall think it incumbent upon them to admonish their sons, as David did his son Solomon: respecting which admonition, if parents should feel any inability, scrupulosity, or delicacy, they may at least do the same thing judiciously and indirectly, by presenting each one with a copy of the *Morning Stars*, which, under the divine blessing, may be a means towards making sensible, enlightened, and by attention to *Colossians*, chap. 3rd, good men of them.

“ Sons, know ye the God of your fathers, and serve him with a perfect heart, and with a willing mind : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts : If ye seek him he will be found of you, but if ye forsake him he will cast you off for ever.”*

“ That sons may be as plants grown up in their youth ; that daughters may be as corner stones, *polished* after the similitude of a palace,” “ or the polished corners of the temple.” † That our garners may be full, affording all manner of store : that our sheep may bring forth thousands, and ten thousands in our streets : that our oxen may be strong to labour : that there be no breaking in, nor going out : that there be no complaining in our streets. Happy are those people, that are in such a case : yea, happy are those people whose God is the Lord.”

Thus far have we travelled on our mortal journey of this earthly pilgrimage. Thus far the earth hath numbered her annual revolutions since the advent of the Messiah. Thus

* 1 Chron. xxviii. 9.

† Ps. cxliv. 12.

far some of the predictions of the Saviour have been fulfilled, and others are under the process of fulfilment, and others yet for to come. Thus far we have seen the history of the past, but as to the future, what have we to guide us, but Revelation, and the signs of the times, and the progress of natural causes and effects, all portending towards that, which is prophesied shall come, and of which nothing appears more certain eventually to take place, viz., the dissolution of the earth, and of all things that are therein.

SECTION III.—MAN APPRIZED OF DEATH.


“*Pallida mors æquo pulsat pede pauperum tabernas,
Regumque turres.*” Hor. Ode IV.

The highly favoured of God, mankind, have been, for merciful considerations, apprized of many things, above what has been accorded to other creatures. And among the rest with regard to the end of all things.

“The end of all things is at hand, be ye therefore sober, and watch unto prayer.” And the end of their present lives, will be to all as the end of the world.


Man is apprized of the certainty of his latter end. A species of information, which appears to have been withheld from the irrational creation. Whether living creatures have any other than an instinctive idea, that they shall die, it is difficult fully to ascertain. And yet from the way some of them have of feigning death, we may be led to infer, that they must have some intuitive, or instinctive notion of such an event. For instance, common snakes feign death, and the very act of dying in the most artful manner ; thereby proving their species, the serpent tribes, to be more subtile than any beast of the field : the latter not generally resorting to the trick of feigning death ; and hence we may suppose are unconscious of such an event to take place.

In my younger days, I used to venture occasionally to capture snakes alive. The following is some account of their artifice.



When in the spring you observe a full grown snake (young ones not having arrived at the cunning of the old ones,) basking on a sunny bank ; before it has time to escape to its hole, fork it out from the hedge with your walking stick, and throw it some distance upon the green, then tease and turn it about gently with the end of your stick : at first the creature will try intimidation, and hiss, dart, and fling out at you, and even strike your leg or boot with its horny mouth, as if to make believe it was armed with poisonous fangs, like the viper : it will also quiver its long black forked tongue at you, and in its anger emit an unpleasant scent. When it finds that you are not to be intimidated, and that it cannot escape from you by any effort strenuously made ; as a dernier resort, it will then begin to try to deceive you by the stratagem of feigning death ; going through a regular performance, commencing as if it were mortally hurt, in imitation of the pangs, and paroxysms of the very act of dying, like a pretended mortally wounded player upon a stage. First writhing, and

coiling itself up in a knot, as if it were in excruciating agonies, when not in the least hurt; ending the farce by gaping open its frightfully wide livid looking mouth, and turning its speckled belly upwards, as if taking the last gasp for breath, then gradually relaxing its folds and quivering, as other creatures do, in the last struggle; it will then remain quiet, in the stillness of well dissembled death: that is the time to secure it without trouble; you may then take it by its neck in your hand if you like, and carry it some distance home, without its showing any the least signs of life: put it down upon the grass plat, or lawn, and retire to watch its movements, it will not be in haste to break the artifice, first gently raising its head, and peering round to see if the coast is clear, when off it will make for the nearest hedge. If you cut off its retreat, it may try the stratagem over again; but snakes in confinement soon become docile and familiar, leaving the trick off, and suffering themselves to be handled, and made a bracelet of, for the arm or neck without resistance.




Many insects also feign death instantly they are captured or touched, an artifice they invariably resort to at first, as if they had been trained and taught to do so. But it is merely blind instinct on their part. He who taught, and gave them that instinct, who had created and animated them, as well as all other living creatures, out of the inanimate dust of the earth ; perfectly knew the nature of inanimation, or death. Who perfectly knew it, at the time when he said to Adam. "In the day that thou eatest thereof thou shalt surely die." "Dust thou art, and unto dust thou shalt return."

Man has also been divinely informed, and admonished of a future state, in order that he may faithfully avail himself of the gracious means provided, and be thereby prepared for a happy resurrection.

By a law implanted within them, insect larvæ, being also furnished by nature with the means of doing so, instinctively apply those means, in making preparation for their future state of existence ; preparing invariably at the fitting time appointed for it :

first weaving for themselves an external coffin, and an internal shroud: while the skins of some harden into something like mummy cases, such as the ancient Egyptians constructed and ornamented for their dead, evidently in imitation of the insect chrysalis, and showing at the same time: that they must have had some sort of belief in a future resurrection to life again, borrowed from observing the wonderful transformation of insects.

In their mummy cases the insects close themselves up, and remain in a deathlike state, waiting in the full assurance of *nature's* faith till their change come: till by the warmth of the vernal sun, that annual reanimating resurrectionist, both of the vegetable and insectile kingdoms; they are raised from deathlike torpor to life; from weakness to power, sufficient to enable them to burst open their tombs, and come forth, changed from terrestrial creepers, to flying celestials; changed both in form and habit; no longer feeding upon gross matter, but delicately sipping the pure nectar from the flowers and blossoms, also



resuscitated to life from the dead of winter about the same time as the former.

So great is the change or metamorphosis of some insects, that the part, that was the tail in the larvæ state, becomes the head of the insect in the perfect or flying state, as observed is the case with the *Syrphi*, those voracious enemies (when in their larvæ state) of the Aphides.

SECTION V.—WEAR AND TEAR, AND THE END.

As a former state of mundane things was reduced by agents, and made ready and prepared in the dark laboratory of chaos, for the change which took place at the creation of man, when the Creator said let the *dry* land appear, which no doubt previously had been *wet* land, covered with marshes and bogs, densely fringed with marine, or palustrous fresh water vegetation, consisting of gigantic sedges and cannæ palustres, arborescent ferns, palms, and other vegetable


productions, now found in a fossil state, but once growing in such places, more or less luxuriantly, accordingly as the earth might, or might not have been in a state like that of a close hot house and the atmosphere like that of dense steam, or watery vapour, suited for the habitation of the then inferior order of cold blooded creatures; fossil specimens of which may be seen in the British Museum, under the monster classes of Reptilia, comprising organic remains of the Chelonian, the Saurian, the Ichthyosaurian, and Batrachian orders. As geologists say, there was a period in the history of the earth, when saurians, or animals of a similar type with the crocodile and lizard of the present day, held supreme sway over sea and land; when the ground is supposed to have been little elevated above the surface of the waters, and when almost interminable swamps, and shallows, required a peculiar form of animals, with functions, instincts, and habits, accommodated to this state of the terraqueous globe.

“The peculiar feature in the population

of the whole series of secondary strata," observes Dr. Buckland, "was the prevalence of numerous and gigantic forms of saurian reptiles. Many of these were exclusively marine; others amphibious; others were terrestrial, ranging in savannahs and jungles, clothed with tropical vegetation, or basking on the margin of estuaries, lakes," &c. It appears that none of the amphibious saurian tribes of the present day, such as crocodiles, gavials, caimen, and alligators, which are considered to be existing prototypes of the ancient extinct saurians, (hitherto exclusively found in a fossil state, in our northern latitudes) have ever been found marine, or inhabiting the sea; they appear to confine themselves strictly to fresh water, as the gavials of the river Ganges, the crocodiles of the Nile, the caimen of the rivers Essequibo, Orinoco and Amazon, and the alligators of the Mississippi and Missouri rivers, and in all places, as swamps &c., in those tropical regions in which they abound, wherever there is sufficient fresh water to cover them; and they are only to be met with in hot climates.

Those that are not amphibious, as the larger species of lizard, confine themselves exclusively to land, and are also mostly inhabitants of warm climates. The question therefore arises whether the habits of the extinct saurians were not somewhat similar in many respects to those of their existing prototypes? And if so, how is it, that the fossil remains of the former are found so plentifully, and almost exclusively in our high northern latitudes? From what Dr. Buckland observes respecting those extinct saurians, now found in a fossil state in our northern latitudes, as at Lyme Regis in England, and at Monheim in Franconia, Germany, once ranging in savannahs and jungles, clothed with tropical vegetation, it would appear that our northern latitudes, must have been at one time tropical.

But by what means those saurian creatures were rendered extinct does not appear: or by what means a tropical climate and latitude, and vegetation and the creatures inhabiting it, came to be converted into a



high northern latitude and strata, appears a mystery.

If the extinct saurians were similar in their habits to those of their existing prototypes, both with respect to climate and fresh water, it might be inferred that the ancient saurians were rendered extinct, as we may suppose their prototypes of the present day speedily would be, by the irruption of salt water into their haunts. An irruption of sea water into a fresh water lake in the present day, speedily kills all the exclusively fresh water fish, and small amphibia, as was the case when the sea was let into lake Lothing near Lowestoff, in order to form a new harbour.

Dr. Buckland also observes, "that even the air was tenanted with flying lizards, under the dragon form of Pterodactyles."

Thus the present earth is being prepared for a still *dryer* change, which may be *too dry* for the present order of its inhabitants, who are not very far removed from the amphibia; a considerable amount of water and moisture being absolutely essential for

all land animals, and also for mankind, and the vegetable kingdom. Hence, whenever a change as foretold shall take place, without a corresponding and happy change of the nature and constitution of man, who must be changed, "Ye must be changed from carnal to spiritual," &c., and unless so changed, fatal will be the result to the living bodies of all, in common with the rest of living creatures. As the former change at the creation proved the extinction of the then existing order of creatures, including the saurians, mastodons, and other things then rendered extinct. An entirely new set was therefore required and supplied for the earth at the creation of man. "Therefore, if any man be in Christ he is a *new creature*—*old* things are passed away, behold all things are become *new*;" under these happy circumstances no one need fear, though the earth be moved. "But when ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."


"Heaven and earth shall pass away, but my word shall not pass away." *

* Luke xxi. 33.

The Almighty Creator deigns to work by agencies ; for all things serve him who made them for his purposes ; all fulfilling his divine will : whether the work be performed gradually or quickly, makes little difference with him, who liveth for ever and ever, who is from everlasting to everlasting, without beginning of days, nor end of life, with whom time is no object ; who has plenty of it at his disposal ; whose time is not regulated or measured out by mundane time ; with whom one mundane day is as a thousand years, and a thousand mundane years as one day. Who maketh his angels spirits, and his ministers a flame of fire ; who worketh by their agency, sent forth to minister to those who shall be heirs of salvation.

Who sendeth forth his commandment upon earth, and his word runneth very swiftly, swift as thought, which is infinitely swifter by far than the electric telegraph ; who worketh by the agency of men ; “ who turneth wise men backward, and maketh their knowledge foolishness ; ” who bloweth

with his wind and the waters flow; who commanded, and they overflowed the earth at the deluge. Who still worketh hitherto by the agency of creatures he has made; both in the earth, and in the sea, as the coral insects, and other marine workers in the depths of the ocean. The worms of the earth, to keep open its pores, others to serve as scavengers, to clear away dead carcases, and even by the agency of the most minute animalculæ. "He spake the word, and there came all manner of flies and lice;" that great army that he sent among them, fulfilling his will, and the work he had appointed them to do. He worketh by the agency of the elements, as the chymist worketh by the agency of liquid admixtures, fire, acids, and gases. He worketh by, in, and with the elements. For instance, the atmosphere becomes charged with mineral exhalations, absorbed into it by evaporation, from its reciprocal—highly impregnated water. He sendeth forth his minister, a flame of fire—the electric spark, and these highly charged elements melt be-



fore it, and condensed masses of meteoric iron are precipitated from the clouds or atmosphere to the earth, of which meteorics, a great variety of specimens, some of prodigious weight, (one of fourteen hundred pounds, supposed to be part of that of Otumpa, weighing fifteen tons,) are exhibited in the British Museum. As when a chymist pours a particular portion of acid into a mineralized liquid admixture, the mineral substance contained, or held in solution, whatever it may be, is precipitated in various forms to the bottom of the vessel.

Thus the Almighty has always had to the present time, his agents, both openly and secretly, in constant operation, unobserved by unobserving men. If we examine the composition of the present existing rocks, once evidently in the state of loose materials, the breakings up and dissolvings of a former strata of rocks, which existed before the present rocks, the latter being merely re-deposits and re-consolidations of the former, in beds, first being sifted by the action of water, re-arranged, and finally

consolidated as we now see them, containing numerous fossil remains, and in many instances being entirely aggregates of those remains: some rocks are more crystalline than others, which shows that they are depositions from water highly impregnated with the particular substance, once held in solution, now forming the main constituents of those rocks. Also if we examine those portions still remaining in a loose state, as beds of sand, gravel, &c., called the alluvial deposit, in which we find a few remains, chiefly broken fossils, derived from the breakings up of the present existing rocks at some period not very remote, probably that of the deluge. The oolitic gravel beds, containing vast numbers of the broken fossils peculiar to that formation, giving evidence of having been rolled by the sea, but for a very short period, that is, for about the time Noah's flood lasted.

Everything on the surface of the present earth is being converted into dust, man not excepted, and the dust dissolved into the elements; nothing will be lost in the ad-


mixture: the Divine Alchymist can by his word precipitate, re-arrange, re-organize, re-consolidate, and renew all and each, every particle shall know its own.

The present external solid strata of the earth is being comminuted by various means, by the action of the elements, as that of the atmosphere, and the waves of the sea upon the sea shores—the hard rocks, first broken into rugged fragments, then rounded and worn away by mutual friction under the action of the waves into round pebbles, these gradually reduced by the same agency to smaller, and at length comminuted into fine sand, forming and accumulating into sand-banks in the sea, so as to render navigation dangerous; some portions of the particles being completely dissolved, so that the waters become impregnated either with silecious, calcarious, ferruginous, chalybeate, sulphurous, or other liquefied mineral matters, in proportion to the prevalence of one or other, or all those minerals contained within the strata over which the water flows, and through which it filtrates; as water filtrat-

ing through, or running over lime-stone rocks, often becomes sufficiently impregnated with lime, as to form petrifying springs, stalactites, and stalagmites.

From waters thus impregnated, portions of the same minerals held in solution may severally, more or less, by the power of dissolvents, be absorbed into the atmosphere by evaporation. The entire ocean being already highly impregnated with dissolved salt, which it has licked up from the depths of the sea, and which nothing but heat will precipitate.

Man also is aiding and assisting in these breaking up and comminuting operations.—He is breaking up the rocks to mend his roads, thus aiding the system of pulverization and comminution; the lighter dust being puffed away by the wind, some particles are licked up by the heavy rains, and swept by the same down the streamlets into the rivulets, some deposited as silt, and some in a dissolved state carried down into the ocean. By his knowledge of fire, and by the application and use of the same, he is



already breaking up and consuming his own world ; raising up from its dark bowels mineralized substances, as lime and pit-coal, the consumption of the latter by fire is immense, and not being a reproductive material, cannot last out for ever, inexhaustible as it is asserted to be.

The time may arrive some day or other, when this coal and other non-reproductive mineral matters, must gradually approach towards exhaustion, and then what will be the consequences? Honey-combing the crust of the earth, as industrious and laborious man is, in search of precious and other metals, which, when brought to the surface, after incredible labour and disturbance of the refuse, are smelted and converted by the aid of the furnace into various articles for his use, which are quickly dispersed by wear, when in use, and when not in use, by oxidation and corrosion, till they entirely disappear, and are gone into the earth, and thence into the elements. All that were ever manufactured, of tools, and implements of iron and steel ; all steam and

other boilers, kettles, saucepans, and other things used for culinary purposes; all the iron rails, tires of wheels, cramps, anchors, ships, bridges, chains, wires, and horse-shoes, nails, pins, needles, speedily worn out, broken, or lost, and consumed away by rust, till totally disappearing. So also is it with all vessels of brass, and copper, and other metals, even those of silver and gold. The former soon disappear from wear and oxidation, and the latter also, but not so rapidly, from the circumstance of being considered of precious metals, and therefore not being applied to destructive domestic or common purposes; but even these, when much in use for the service of the table, to which they are more generally applied, in the shape of plate, become reduced by wear and cleaning. Every article of glass, china, porcelain, and earthenware broken and destroyed.

Of all the vessels of gold and silver that graced Belshazzar's feast, not a vestige remains. All the royal diadems, jewelry, and other trinkets that ever existed, broken up, lost, dispersed, and finally disappeared.

So also all the copper, silver, and gold coinage is continually wearing away, and requires to be replaced with new about every fourscore years and ten ; the greater part frittered away into fine impalpable powder, some absorbed into the very pores of the handlers, and thence into the dust, and elements.

“ Go to now, rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the *last days*.” *

Man is also quarrying the rocks for lime and building materials, and erecting therewith magnificent palaces, and other buildings both private and public, eventually to come to ruin and decay, like those before them, of ancient Greece and Rome ; long since reduced to ruinous heaps of dust and rubbish. An aged modern Greek sitting mid the

* James v. 1—3.

ruins of the Parthenon at Athens, quietly whiffing his howkah, and watching the workmen employed in tearing away at the ruins, in order to furnish the Elgin marbles, is reported to have uttered with emotion, taking his tube from his lips, the single word *τέλος*, the end.

“Surely the mountain falling cometh to nought, and the rock is removed out of its place. The waters wear the stones, thou wastest away the things, which grow out of the dust of the earth; and thou destroyest the hope of man.” *

Aided by these and other means as agents, the careful, the industrious, but sinful generations of men, are, and have been gradually undermining and reducing to dust and decomposition, their own habitation. As the Cossus (*ligniperda*,) and other wormers, and miners, in wood, are reducing to dust, and accelerating the decay of their habitation, so that by the time they have reduced all the edible parts of the timber to powder, they are ready for their change; so when

* Joh xiv. 18, 19.

man shall have filled up the cup of his iniquity to the brim, and reduced his log, with his further means of support for increased millions to dust, exhaustion, and decay; he will be ready for his change, be it joyful or otherwise. And also the earth for its change at the same time.

Thus all seem tending to, and getting ready for the end; the admixture, appears in a state of being fully made up to the brim: active agencies, death included, are at work, reducing substances to their elements: and when the admixture shall be quite prepared, and the cup of divine displeasure fully mingled for the operation, and the time, according to the Divine decree arrived,—though “of that day and hour knoweth no man, no, not the angels of heaven; but my Father only.” * By his word the viols of wrath will be poured out into it, spirit refining, and rectifying all. All will be precipitated, “The heavens shall depart with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.”

* Mat. xxiv. 36

In a moment ; in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, changed from mortal to immortal, to die no more. Death shall no more have dominion over you. For the last enemy that shall be destroyed is death. When it will be, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

"The powers of heaven shall be shaken, and then shall appear the sign of the Son of man in heaven, at his coming the second time to judge the world in all the glory of the eternal Godhead, and all his holy angels with him." * Then shall he sit upon the throne of his glory, and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from his goats: And he shall set the sheep on his right hand and the goats on the left. To those on his left he will say, Depart ye cursed, and to those on his

* Mat xxv. 31.

right hand, "Come, ye blessed children of my Father, inherit the kingdom prepared for you, from the foundation of the world." Then shall begin weeping and wailing on the one hand, and joy and rejoicing on the other. Then shall the wicked go away ashamed into outer darkness: but the righteous into life and happiness eternal. Then shall the light of the righteous rejoice and shine forth as the sun in the blessed and glorious kingdom of their heavenly Father. Then will not a voice of triumphant joy and exultation, burst forth from the multitude of the heavenly host praising God?

Then will not the redeemed of all nations, the heirs of God, and joint heirs with his Son Jesus Christ, also rejoice with joy unspeakable and full of glory? Then will not the Morning Stars sing together, and all the Sons of God shout for joy?—Even so Amen.

THE END.

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